THE ROWSING OF THE SLVGGARD, IN SEVEN SERMONS.

Publiſhed at the requeſt of diuerſe godly and well affected.

By W. B. Miniſter of the word of God at Reading in Barkeſhire.

Prou. 24. 30.

I paſſed by the field of the ſlouthfull, &c. to the end of the 32. verſe.

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THE ROVVSING of the Sluggard.

The first Sermon.

Prouerb. 6. 6, 7, 8, 9, 10.

6 *Goe to the Pismire or Emot, O sluggard, behold her waies, and be wise:*
7 *For she hauing no guide, gouernour, nor ruler,*
8 *Prepareth her meate in the Summer, and gathereth her food in harueſt.*
9 *How long wilt thou ſleepe O ſluggard? when wilt thou ariſe out of thy ſleepe?*
10 *Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe.*
11 *Therefore thy pouertie commeth as one that trauaileth by the way, and thy neceſſitie like an armed man.*

IN the fiue former verſes, the holy Ghoſt hath condemned haſtines, and vnaduiſed raſhnes, as the very bane of ſureti-ſhip, and the vndoing of many men. In theſe verſes he proceedeth againſt

idlenes, and negligent slouthfulnes, or slouthfull negligence, another extreame, contrarie to the former, and no whit inferiour in daunger vnto the former. And betweene both hee requireth in all the children of God, an aduised diligence in all the waies of their calling, to shew that the way of a Christian is to make an euen course betweene so many rockes and daungers, as he is on both sides beset withall, and alwayes to saile by the carde and compasse of Gods worde, the spirit of God sitting as Pilote at the helme to direct the course by the same; lest otherwise, either vpon the rocks of rashnes and vaine glory, or vpon the sands of slouthfulnes and negligence, he suffer shipwracke of bodie and soule before hee neede, or before he would.

The matter of these verses is in generall a dissuasion from idlenes and negligence: Idlenes for want of a calling, and negligence in a mans calling, are the principall things which the spirite of God here dealeth against, persuading also to faithfull diligence, by the example of a sillie creature, the Pismire. But more particularlie these poynts are in these verses to be considered of: first, the Sluggards Schoolemaster, and his lesson that hee must learne, in the 6,7,8. verses: then the Sluggards examination in the 9. verse; then his answere in the 10. verse: and lastly his iudgement in the 11. verse.

And this text may be called the rowsing of the Sluggard, because it hath to deale with one that is fast a sleepe, and therfore commeth to awaken him by all the meanes he can deuise, as it were by calling, pulling, and hallowing, & pinching, and terrifying, as if he would not leaue him, till he had awakened him, if he will be awakened: for first, he persuadeth him by the example of the Pismire, to shame him withal: then he debateth the matter with him to know how long he shal sleepe, to see if that will awake him: and then he sheweth him his nature and propertie, to see if that will awaken him: and then seeing he will not awake, hee sheweth him the daunger of it, and so he leaueth him: And the same course will I take.

But for as much as euery man consisteth of two parts, viz. body, & soule, both which are in time to be prouided for, and *Salomons* care was aswell for the one, as for the other: therefore we will set downe two sorts of Sluggards to deale withall. The Sluggard temporall, and the Sluggard spiritual: for some are Sluggards for the bodie, and some are Sluggards for the soule. Of Sluggards temporall which neglect the things of this life, wee may also set downe two sorts, either such as liue without any calling, or such as liue negligently in their calling. Of Sluggards spirituall likewise, I summon two sorts to appeare before the Pismire: first, those [illegible] haue no care at all to vse the means

of their ſoules health, but liue as though they had no ſoules to ſaue: then thoſe that vſe the meanes of their ſaluation but coldly, and negligently, driuing off all to the laſt caſt, thinke that it is not yet time to make their prouiſion. And firſt of the Sluggard temporall.

Goe to the Piſmire, &c. The Sluggard is here ſet to ſchoole with a very ſimple ſchoolemaſter, and yet able to teach the Sluggard wiſedome, if he will take the paines to behold her waies, that is, to conſider well of the order and manner of her liuing, and to applie the ſame vnto himſelfe. Whereby wee may learne firſt that idle bodies and ſlow bellies which liue without a calling, or negligently in their calling, are not ſo wiſe, and therefore neither ſo profitable, as the ſillie Piſmire is. For ſhe is wiſe to helpe her ſelfe, by making readie her prouiſion in time: the Sluggard hath no wiſedome, nor care to helpe himſelfe, nor to ſaue any thing that he hath. Now he that hath no care to helpe himſelfe, for whom will he care? He that is vnprofitable to himſelfe, to whom will he be profitable? He that will not till his owne ground, whoſe ground will he till? He that will not labour for himſelfe, for whom wil he labour? for euery man naturally is giuen to helpe himſelfe, and to prouide for himſelfe: therefore it ſeemeth that Sluggards and idle packes are vnnaturall, and monſters in nature. And therefore ought to haue no place in na-

cure, that is amongst men or beastes, because they are not so profitable as either man, or beast, be the one neuer so simple, & the other neuer so filthie. For the beast is still in his kind euen to the very Pismire or Emmot, but the Sluggard is out of kind. And therefore the Apostle warneth the Thessalonians, that if any amongst them were able to worke and would not worke, they should not eate; to shew that idle persons are not worthie to liue: his reason is, because they be inordinate liuers, and worke not at all, but are busie bodies, that is, they liue out of al order, intermedling with other mens busines, but altogether neglecting their owne dueties. Such are those wanton widowes and pratling gossips, of whō the Apostle speaketh in another place, which *liue in pleasure*, that is, they loue not to take any pain for their liuing, now heare the Apostles iudgement of them, *They that liue in pleasure* (sayth he) *are dead, while they liue*: that is, they are vnprofitable to men, and as good dead as aliue, and better too: for while they liued many were the worse, no man the better for them: but when they bee dead, they hurt no bodie: besides that, the wormes, or something els, doe then feed their fill vpon their carkasse, which in their life time fed vpon all other, but fed none themselues. 2. Thess. 3. 1. Tim. 5.

The naturall man hath abhorred idlenes for want of a calling, although he had no light but the light of nature: therfore when *Ioseph's* bre-

thren came before *Pharao*, he asked them of what trade they were: for it was a very vnna-
Gen.47.3. turall thing to be without a trade, that is, without some ordinarie and lawfull kind of calling, either in the Church, or Common-wealth, whereby a man may be both profitable to others, and helpfull to himselfe.

As the naturall man condemned it, so doth the Pismire here in our text rise vp in iudgement against the Sluggard whatsoeuer he be, but especially against him that for want of a trade, or some calling, is become a sluggard, & leadeth an idle life: *For she hauing no guide, gouernour, nor ruler, doth gather her meat in summer, &c.* What would she do if she had a guide and gouernour? &c. And what a shame is this to the slothful person (if he be not past shame) that hath both guides, and gouernours, and rulers, both to teach him, and keep him in order, besides the benefite of reason and vnderstanding: and yet for all these meanes and helpes, which the Pismire wanteth, is careless of his owne good? But hath the Pismire or Ant no guide, nor gouernour, will some say? how is it then that she doth alwaies keep that wonderfull order, and take that meruailous trauaile for her liuing, without breaking or altering thereof? To this we may answere, that her order is the order of nature giuen & imprinted in nature by God at the beginning, her guide is God himself and her gouernour [illegible]

watching, and euerlasting prouidence of the Almighty, which extendeth it selfe to man & beast, to all things in heauen, in earth, in the sea, in hell, & in all places, and at all times, yea to the Pismire, the flie, the haires of a mans head, the haires of euery mans head in the world, and finally taketh accompt of euery haire vpon euery mans head. But as for other helpes, & other guides, and others gouernors, the Pismire hath none: man hath so much as she hath, & more too by many degrees: therefore if man shal be found more careles; nay, if not ten thousand times more carefull & painfull then the vnreasonable creatures, he must iustly be condemned: for God doth cõdemne him, the naturall mã doth condemne him, the bruite beast doth condemne him, the poore Pismire doth condemne him, and the whole course of nature doth condemne him. Then grieuous, and iust must that mans condemnation bee, that is denounced and ratified by all. Therefore in time *goe to the Pismire, O sluggard behold her waies, and be wise: for she hauing no guide, &c.* Mat. 10. 30

There be some, cõpaniõs to Atheists, which partly through ignorance, and partly through pride of heart, (for commonly they goe together) that haue not stuck to find fault with the creating of the Pismire, the flie, the worme, & an infinite number of creatures moe, and as it were contended with God for making of thẽ,

becauſe (as they ſay) they cannot ſee to what purpoſe they ſerue, or what good they doe in the world. Now for an anſwere to theſe wittie fellowes that will ſet God to ſchole, wee maie tell them, that if theſe ſillie creatures (whereat they are ſo offended) did no more good, nor were no more profitable in their kinde, then idle braines, and ſluggiſh perſons be, and ſuch as themſelues bee, which doe nothing but find fault with God, and his workes in nature, like dogs which bark at the Moone; it were no great matter if the worlde were rid of them, ſauing that God muſt be glorified in his iudgements vpon them, if they repent not, or in his mercie, if it pleaſe him to worke their conuerſion.

But in the meane time, I demaund of theſe cauillers, and quarrelles with God, what hurt doth the flie, &c? It is ſaid of *Apelles* the cunning painter, that he did by art make the picture of a flie, ſitting vpon a mans face, in ſuch artificiall and liuely manner, that diuers comming to looke vpon the picture of the man, tooke the ſaid painted flie for a liuing flie indeede, inſomuch that one with his handkerchefe ſtroke at it, and thought to haue driuen it away but could not, which being perceiued, they did greatly wonder at the excellent cunning of the painter. But what is *Apelles* to the Almightie? or who gaue him that cunning which hee had? did not God? Now ſhall a

painted flie, which is no flie, ſerue to ſet forth the cunning and skill of a man, and ſhall not men much more take occaſion by ſeeing a liuing flie to praiſe the Lord, and to wonder at his moſt excellent and vnſpeakable wiſdome, and skill, and power, and glorie, which into a thing of ſo ſmall compaſſe, and quantitie, hath put ſuch varietie of ioynts & members in ſuch order, and comelines, with ſuch ſute of diuerſe colours, ſuch liuelines, nimblenes, and ſwiftnes, as a thouſand worlds are not able to match or make the like vnto any part thereof?

If any man would know to what vſe frogs, graſhoppers, caterpillers, and lice, &c. ſerue, let him aske *Pharao*, and his ſubiects of Egypt, & they wil tel him, that as there be many vſes of them, ſo one eſpeciall vſe is to puniſh wicked men by them, and when the Lord will, they ſhall be his hoſte to ſubdue euen the pride of the proudeſt, & to make the ſtouteſt to ſtoop.

But the Piſmire, the Piſmire, wherfore is ſhe good, or what profit commeth by her, will the ſluggiſh Atheiſt ſay, that had neuer any leiſure yet to peruſe the Prouerbes of *Salomon*? Oh ſaith the ſluggard, we read that ſhe gathereth her meate in ſummer & harueſt, &c. But what good doth ſhe els? doth ſhe nothing but gather meate and deuoure it? Verely no. Thats enough for thee O ſluggard, to deuoure, and helpe none: for ſo thou doeſt indeed. Or elſe there is no creature but is profitable in ſome

measure: The sea swalloweth vp whatsoeuer is cast into it, but yet it is profitable both in nourishing of fishes, and carrying the ships for the good of mā. The fire consumeth al that is cast into it, but yet it maketh a recompence with his heate, which is so necessarie that no mā can be without it. The graue neuer saith hoe, (saith
ou.30.16 *Salomon*) but yet it is profitable in smothering euill smels & sauours, which els would annoy the liuing. Yea they doe receiue the dead to their lodging, when no body durst abide them within their dores, nor within their streets, nor within their walkes, nor within their fields, nor within their sight, nor within their smelling:
n.4.11. Like the earth which receiued *Abels* bloud, when it might not be suffered to haue a resting place in *Abels* bodie.

Now, if idlenes and slouthfulnes were but halfe so profitable as the sea, which yet drowneth infinit numbers: or as the fire, which spareth neither house nor citie: or as the graue, wherein is nothing but stinke & rottennes: yea if they were not 1000 times more hurtful, then any of these, they might be more borne withall, then now they can be, or ought to be.

But yet the Sluggard is not answered, hee must needs knowe wherefore the Pismire serueth, & what she should do in the world: And the Pismire on the other side meruelleth what the idle Sluggard doth in the world. It is no meruaile though the Sluggard cannot away

with the Pismire of al other things: for many idle schollers cānot away with the schoolmaster; no more can the Sluggard well digest the sight of the Pismire, because hee is put to schoole with her to learne wisdom: for he coūteth it as a kind of disgrace to his person, to bee set to schoole at an Antheape, or at any body els: but so it pleased the Lord we see to pul downe the pride of men, & by the vile and base things of this world (as S. *Paul* saith) to confound the mighty. What say many now a daies? They skorne to learn their dutie at the preachers hand, or to be catechised, they will not so much bee abased and disgraced, when the Lord knoweth they be as blind as beetles in their duetie both to God and man. But if men be so prowd, that they wil not be taught by the preacher of the word, nor bee subiect to the ministerie of their pastors, the Lord knoweth a way to humble them wel inough: He can turne them out into the field amongst the Ants, and flies, and grashoppers, that they may seee what manner of schollers they are, when such tutors are set to teach thē their lesson: As he turned *Nabuchadnezzar* out of his pallace into the wildernes, from mē to beastes, vntill amongst the beastes he had learned to know himselfe. And thus wee may see that the poore Pismire can in no wise bee wanting, if it be for nothing els, but to teach the Sluggard wisdome.

1. Cor. 1. 2

Dan. 4. 3

Beholde her waies, and be wise. Here wee are further taught, that we ought to beholde the creatures, with due consideration of their natures, and the wonderfull workes of God in them, and that we ought so to behold them, as to bee the better for beholding them, and not to bee (as most are) idle gazers vpon them, or vaine and curious disputers of them to no purpose, but for ostentatiō of learning or wit, &c. It is good to be a naturall Philosopher, but it is better to be a christian Philosopher withal: that is, when by beholding and learning the natures of the creatures, we are drawne neerer to the Creator, and taught to know our selues, and our dutie to God better then we did. For this is true wisedome, and true wisedome is true Philosophie. Therfore the Sluggard being sent to the Pismire to behold her waies, & so to get wisedome, what else is he taught, but to become a right philosopher? So that a man may learne Philosophie in the fieldes, by an Ant-heape, if he hath the spirit of God; yea as good as any *Aristotle* can teach him in the schooles, and better too: for he goeth no further then the causes of things, & teacheth mē to rest there, saying: *Fœlix qui potuit rerum cognoscere causas*: that is, Happines standeth in the knowledge of naturall things, and the naturall causes of naturall things. But Christians haue learned out of the booke of God, to goe one step beyond *Aristotle*, and all that are but

meere naturals, and that is not onely to search out the causes and qualities of the creatures, (wherein indeede *Salomon* did excell, for hee disputed of all things from the Hyssoppe that springs out of the wall, to the Cedar in Lebanus) but then further to make vse of the same, and out of euery thing to learne something, whereby they may either correct their manners, or be more confirmed in the prouidence of God, or bee stirred vp to the doing of their dutie to God & man, or to be more humbled in themselues, or to magnifie the name of God for his wisedome, for his power, and for his goodnes, &c. Such a Philosopher was *Dauid*: *When I behold thy heauens* (saith he) *euen the workes of thy fingers, the Moone, and the Starres which thou hast ordained, what is man, say I, that thou art mindfull of him, or the sonne of man, that thou visitest him?* 1. Kin. 4. 33. Psal. 8. 3. 4.

There is no creature of God in the world, but that man may learne somewhat out of the same, and profite by it, to the amendment of his life. The reason is, because all the creatures of God doe serue their Creator in that course and kind wherein they were first created, only men are the sinners in this world, and haue forsaken their first estate, and are become vnkind against their Creator. If we speake of dutifulnes to our superiours, wee may learne it of the oxe, and the asse: for, *The oxe knoweth his owner* (sayth Esay) *and the asse his masters cribbe,* Esay. 1. 3.

but Israel hath not knowne, my people hath not vnderstand. If we speake of louingnes & kindnes betweene man and wife, euery man may learne it of the Hind and the Roe: for *Salomon* willeth the husband & the wife, to loue together *as the louing hind and pleasant roe*: to shew that there is not amongst all so much loue and kindnes as they may learn of the beast. If any man will bragge of his diligence and paines taking, the Pismire is more painfull then hee. Again, *The conies are not mightie, yet they build in rockes. The grashoppers haue no King, yet goe forth all by bands: The spider takes hold with her hands, and is in Kings palaces.* Againe, the prophet *Ieremie* saith, that *the storke, the turtle, the crane, and the swallowe, are skilfull in their appointed times: but man knoweth not the iudgements of the Lord.* The dogge is in his kinde more thankfull than man is. The sea keepeth his tides of ebbing and flowing, iust at the day and houre appointed, that a man may be bold to build vpon his comming: to shame those that promise much, but perform nothing, and to shewe that vnconstant men of their worde may be taught by the sea. As they go beyond vs in glorifying their Creator, so doe they also farre excell vs in many naturall gifts, or qualities of the body, which make me forget themselues: The Horse in strength: The Roe in swiftnes: The Lion in courage: The Eagle in sight: The Dogge in winding. These and ma-

Prou. 5.19.

Prou. 6.6.

Pro. 30.26. 27. 28.

Jerem. 8.7.

ny moe beſides theſe, doe excell man in the naturall faculties and qualities of the bodie. And therefore to conclude this poynt, what cauſe is there that we ſhould bee ſo proude of our ſelues, or any thing that wee haue, or can doe, ſeeing as all the creatures in their kinde doe excell vs? glorifying their Creator better than we doe, yea and are appointed as tutors and ſchoolemaſters to teach vs our duties?

Laſtly, we may learne from hence, not to cõtemne, and diſdaine, but with great reuerence, and in the feare of God to vſe all the creatures of God: both for that they ſerue ſo notably to ſet forth the glorie of the Creator, and alſo for that they are appointed to teach men their duties. Of Lecturers, ſome read of one thing, & ſome of another, and are reuerenced for their labour: ſome are maintained in Cities, and Vniuerſities: ſome by the Citie: ſome by the Vniuerſitie, ſome by Noble men, & ſome by the Prince, & therfore are called their Lecturers, & are greatly reuerenced and regarded. The Piſmire here is the ſluggards reader, but maintained at the lords coſt and charges: therefore ſhe may not be diſpiſed, but the worke of the Lord in her is to be had in great reuerence. For *the works of the Lord are great* (ſaith the Pſal.) *and ought to bee ſought out of all them that loue them.* Yea, *His worke is beautiful and glorious*, & therfore greatly to be regarded. It is coũted no Pſa. 111. 2, 3

ſmall matter to haue the Philoſophie Lecturer

or the Greek Lecturer, or the Phisick Lecturer, or a Reader in the Law: but to read a Lecture of wisedome, as the Ant doth, is more, becausse wisdome is aboue them all. That was
King.10.8. the cause why the Queene of the South coũted the seruants of *Salomon* blessed, becausse they were in place continually to heare the wisdome of *Salomon*. Now when the preaching of the word cannot be heard, which is the Lecture of all Lectures, & teacheth onely true wisdome, then the creatures are brought forth both to humble mẽ & to condemne thẽ. And surely these are better laymens bookes, then the popish Images, which Papists caussed to be set vp in Churches: for they were lying vanities, and taught nothing but follie and vanitie: but the creatures of God are not so, and they teach men the truth in deed, and out of euery creature the spirituall man may learne some heauenly lesson: therefore whersoeuer he becommeth, he is at schoole, both at home and abroad, at the Temple he learneth wisedome, and in the field, and euerie where he is learning of something. Now therefore to the Sluggard againe. Thou seest thy tutor, it is the Pismire, her schoole thou knowest is in the fields, and woods, all that goe to schoole with her must sit vpon the low fourm, euen the very ground, and lower they cannot be set, & so low must euerie one sit that will go to the Pismires lecture, for she reacheth the right Philo-

ſophie Lecture, which will teach the hearers thereof to be wiſe, and no man but the lowly man can be a wiſe man. Therefore, O thou ſluggard, whoſoeuer thou bee, get thee to ſchoole, know thy place, reuerence thy Reader, learne her waies, and thou ſhalt bee wiſe. And ſo much for the Sluggards ſchoole, his ſchoolemaſter, and his leſſon that hee muſt learne.

But who are they that muſt goe to the Piſmire? No man would willingly bee counted a ſluggard, no man with his good will would go to ſchoole with ſuch a maſter, nor ſit ſo low, if he might chooſe: but if euery one be throughly well examined vpon thoſe two Articles, about which the holyghoſt here maketh inquiſition, (that is, 1. Whether any be idle for wāt of a lawfull calling: The next is, whether any bee negligent in his calling) it is to bee feared that the Piſmire ſhall want no ſchollers. But who are they that are ſent to the Emmot? Surely God ſendeth all, diſpenſing with none that are guiltie in the former Articles, and requireth of all the like diligence that is in the Emmot. Now in that the Lord taketh ſuch paines to diſſuade from ſluggiſhnes, wee may learne that our nature is prone to this ſlouth: for we would faine driue off all our matters if we could tell how, that weemight liue at eaſe, without care, to doe what wee liſt, and ſleepe as long as wee liſt and this is the happineſſe of

this life. And ſome would faine be in heauen, becauſe they are loth to endure any paine, or trouble, or labor, eſpecially for the truth vpon earth, and this is but the ſluggards wiſh.

Eremits, &c.

We do iuſtly reprehend the Papiſts for that Monkiſh life that is amongſt them, to liue like Eremites, Monkes, Friers, Nunnes, Chauntrie Prieſts, Maſſe Prieſts, and Soule Prieſts, and hedge prieſts, & a companie of Cloiſter-creepers beſides, which was moſt abominable before God and man. For firſt, they caſt off all calling, and were no way profitable, either in the Church or Common-wealth: then ſecondly al helped them, but they helped none. God ſhall not need an armie of Doctours or Councels to confute them, this poore ſillie creature the Piſmire doth ſhamefully reproue them, and moſt ſtrongly confute them. Now, as this is common amongſt thoſe Caterpillers, ſo we muſt take heed that this be not in all of vs, for we are al too monkiſhly addicted. How do men of trades deuiſe with themſelues how to leaue their paines and to ſit downe, or goe vp and downe, being ſo rooted in idlenes and ſlouth, that they know not which way to put their hands to any honeſt labor? theſe are alſo ſent to the Piſmire to learne wiſdome.

Men of trade.

Next vnto them muſt Churchmen haue a place on the low fourme, which fiſh till they haue caught that fiſh that they looked for, and then hang vp the net. And no marueile, for

their net they say hit vpon a company of odde steeples which lay in the bottome of the riuer, which they neuer looked for, nor thought of, and with haling of them vp, their nettes were so pitiously rent, and torne, and spoiled, that they could neuer fish with them since to anie purpose. These also are here sent to the Pismire amongst the idle sluggards, to *behold her waies, and to learne to be wise.* Non-residents.

The vnlearned minister likewise which hath made the ministerie his last refuge, because he would liue at ease, he must goe to the Pismire too: for if it should be demaunded of him, as *Pharao* demaunded of *Iosephs* brethren, *What trade, or calling haue they?* What must their answer be? Forsooth, I was somtime a Tailor, or a Cobler, or a Weauer, or a Glouer, or an Ostler, or a huntsman, or a seruingman, or a Plaier, but now I am a Minister, or a curat, or for fault of a better, the booke-reader of our parish, for preacher he is none, that is to painful: therfore *goe to the Pismire O sluggard, behold her waies, and be wise.* That is, giue ouer the Ministerie for which thou art so vnfit, and betake thee to thy old occupation againe, & learne of thy tutor the Pismise, to take more paines therein. Ignorant Ministers.

Next, the negligent Minister must goe along to the Pismires Lecture. Such as at their first entring into the ministerie had good gifts, but afterwards liue like idle bellies, and betray the soules of Gods people into the hands of Negligent Ministers.

Isay. 56.10. 11. the diuel. Against such the prophet *Esai* speaketh, when he saith, *Their watchmen are all blind: they haue no knowledge, they are al dumbe dogges, they cannot barke: they lie and sleepe, and delight in sleeping.* And the Propher *Ieremie* saith, *Cursed is he that doth the worke of the Lord negligently.* Therefore if these sluggards will auoid the curse of God, they must of necessitie goe to the Pismire, and learne of her to be more painefull and diligent in the worke of the Lord, there is no remedie.

Ierc. 48.10.

Magistrates The Magistrate also aswell as the Minister must goe to the Pismire, if he be slouthfull and negligent in his office. For they are called pastors, and shepheards in the scripture. And therefore it is said of *Dauid*, That *he fed the people of the Lord according to the simplicitie of his heart, and guided them by the discretion of his hands.* The reason was, beause the Lord did choose him, and take him from the sheepfolds, for to feed his people in Iacob, & his inheritance in Israel: by which Magistrates may see what they should doe, But if they be hot in their owne matters, like *Naaman*, who chafed because the Prophet would not come to him, when he sent for him; & cold in gods matters, like *Eli*, who let his childrē do what they list: then are they guilty of no small negligence, & he is here reproued by this sillie, yet diligent creature. Therefore O sluggish Magistrate

Psal. 78.70. 71. 72.

2. Kin. 5. 11.

1. Sam. 2. 23. 24.

There be many Gentlemē also that must be schollers to this schoolemaster: for it is a common thing amongst thē to say, I can liue of my lands, as though his lands were only to helpe him to liue, making no matter how he liue: or as though any man were borne to himselfe, & not to the societie and comfort of others. And what though they be able to liue of their lāds? yet God abhorreth this idlenes, and spending that they haue gottē, idlie, at play, & pastime. For when it shall be said vnto them. *Giue account of thy stewardship*: how hast thou spent that which I lēt thee? What wil they answer? I haue spent it in play, shall they say. And will this go for paiment? God placed *Adam* in the garden of Edē, not to liue idly, but to dresse it, and till it, &c. *Adam* was as well to liue as any gentlemā (for thē al was his) & yet he was not permitted to liue idly. Let no gentlemā say, he hath no calling: for al haue a calling. If he hath no calling, he may busie himselfe in teaching his seruants & childrē to know God, as *Ioshua* did: or in visiting and releeuing the poore, & distressed, in being an eie to the blind, a father to the fatherles, &c. as *Iob* was.

Gentleme

Luk. 16. 2.

Iosh. 24. 1

Iob. 31. 18.

And this is also for thē that spend their daies and reuenues in voluptuousnes and carnall delights, as at cards & dice, hunting & hauking, and bowling, and dauncing and chambering, and wantonnes, &c. smoking it out in the excessiue pride of apparell, and spending of other

mens labours: Surely they must needes to schoole. Therefore goe thou noble sluggard, or thou gentle sluggard. *Goe to the Pismire, beholdher waies, and be wise.*

A number of Citizens likewise must be sent after the rest of their fellowes, for that they haue takē pains heretofore, but now sit down, and studie how to liue idlie with their families: some by vsurie, and some by brokerage, the one is the diuell himself, the other the diuels huntsman: some by promoting, & some by extortion, and all because of a more easie life, that it may bee said of them as it is said of *Issachar*, who seeing that ease was good, & the land pleasant, he became as *a strong asse couching downe betweene diuers burdens*: that is, hee gaue himselfe to ease, & let all alone. So these men perceiuing that ease is good, & the gaine of vsurie and iniquitie to be pleasant, they are become verie beastes, and are content to lie downe vnder diuers burdens: that is, to let all their duties be vnperformed, which they owe to God and the Common-wealth. Now, for that idlenes and lasines hath drawne them to liue a monkish life, this Pismire shall stand vp to giue iudgement against them, if they doe not the sooner goe to her Lecture, and learne to be wiser.

Gen. 49. 14.

Besides all these, the Pismire hath a great number of schollers moe, which if they should come altogether, the schoole would not hold

thē,& they are ſcattered abroad in euery coū-trie,ſome in euery ſhire, ſome in euery towne, and in euery village,in euery faire and market ſome,and in euery alehouſe ſome,and vpon e-uery hie way ſome: and therfore the Piſmire hath ſet vp her ſchoole in euery field,and in e-uery wood,in euery paſture,in euery lane, and in euerie hie way almoſt through the world, that they might not miſcarrie for want of tea-ching. And theſe be idle Plaiers,and Fidlers, and Rumers, and Ieſters, and Couſeners, and Alehouſe-hunters,and whorehunters,and tip-lers,and toſpots,and Bearewards,and walking mates,with a number of counterfeit Souldiers, and Pedlers,and talebearers,with a company of pratling goſſips,and a crue of good felowes, beſides legions of idle Seruingmen, and retai-ners,that be crept into Biſhops houſes,Noble-mens houſes,Knights houſes, & Gentlemens houſes,which for any great buſines that many of them haue to doe,might very well intend it to goe to the Sluggards ſchoole. Now to eue-ry one of theſe is this ſpoken:*Go to the Piſmire o ſluggard,&c.* that is,vp,and away to ſchoole. Me thinkes I heare them al called at ſchoole by their names, and ſome body anſwering for them to excuſe their abſence:Some(ſaith he) I ſaw on the ſtage at midnight,teaching youth and ſeruants, and all that came, how to play the Couſener,the Lecherer, the Bawde,the Theefe,the Traitor,and how to ſcorne & de-

ride the preacher, and religion, and how to practise all kind of impietie and wickednesse, and all to maintaine a poore liuing. Some are at the Alehouses set at tables, that they cannot come yet: and besides that, they are filled with drinke, and so emptied of wit and reason, that if they should be brought to schoole (for come alone they cannot) yet they should not be able to learne any thing, for they would fall fast asleep at the Antheap before the Pismire, as they doe at Church before the preacher. The others were called: but answer was made againe, that some are gone to the faire, and some to market to cut purses, and some are keeping the hie way to take mens purses from them, that they might not be robbed before they come home: Some are at the Tauerne drinking with their friends: some are stept aside to diuide the spoyle, and therefore they cannot come. Then another was called, and one answered for him and said, *ægrotat*, he is sicke of the dropsie, or laid of the new disease, called the French disease, and so is she too, his beloued companion. The others were called, and answer was made, that they would come, but they cannot: for some of them be in prison, and some bee at the Barre to answere for themselues, and some bee fast in the stockes, some be vpon the pillerie, some be dauncing about the market before the whip, and therefore cannot come yet: and some are executed

at the gallowes, and therefore neuer looke for their comming. So they were discharged, and others came in their steed.

Now there we see haue their excuses when they are sent to schoole: like the wordlings in the Gospell, who (being called to the feast of the Gospell) could not come, because of their farmes, or their oxen, or their plough, or their wiues, or somewhat els, and therefore were shut out when they would haue come. And yet though they could not, that is, would not come to the feast, the feast was furnished with other guests: so though this crue of good fellowes cannot, that is, will not goe to the Pismire, yet her schoole is furnished with other schollers. And the summe of all her reading is this, *All that thy hand shall find to doe, doe it with all thy power: for there is neither worke, nor inuention, nor knowledge, nor wisdome in the graue, whether thou goest.* Eccle. 9.

The

The ſecond Sermon.

AS this diligence and painefulnes in the Piſmire doth reprooue thoſe that liue idlie, for want of a calling, and negligently in their calling: ſo doth it alſo ſpecially and generaly condemne all of vs for the contempt of the Worde, and the neglect of the glorious meanes of our ſaluation, which the Lord offereth moſt kindly, and graciouſly vnto vs. Now is the market of our ſpirituall foode, and the harueſt of our ſoules, wherein euery one may and ought to prouide againſt the time of penury. And that we ſhould not thinke it a matter of liberty, God hath commanded vs to redeeme the time, that is, to raunſome the time that we haue loſt, with ſome loſſe of pleaſure, and profite, and eaſe, that wee might not alwaies be behind hand like bankeroupts in religion.

ntempt the word proued the Piſire.

heſ. 5. 16.

But we ſell away the time, and truth and al, in ſteed of redeeming it. And is not this worſe

prophaneſſe then that of *Eſau*? for he ſold his birthright for hunger: we ſell away ours for a winke of ſleepe, or a game at bowles, or cards, or tables, or any thing els. Nay, wee are more baſe-minded then *Iudas*: for he would not ſel Chriſt vnder 30 pence, wee are content to let him go for 30 halfepēce, or three halfe pence, or a peniworth of pleaſure, or profit.

We are commanded to preach in ſeaſon, & out of ſeaſon, and yet ſome thinke they are not bound to heare ſo often, but thinke that wee ought to wait and attend their leiſure: whereas indeed if we come at any time, they ſhould leaue all, and come and heare in ſeaſon, & out of ſeaſon, as they account it. The Iſraelites were commēded for gathering Manna in the morning, becauſe if they tarried till the ſunne was vp it did melt. If the ſunne be vp once, I meane, if hot perſecution come, that wee can not, nor dare not goe to heare the Word, and will not heare it now while wee may, in the coole of the day: ſhall not the Piſmire ſtand vp in iudgement againſt vs, & condemne vs? Our Sauiour Chriſt ſaid, *I muſt worke the works of him that ſent me, while it is day: the night commeth when no man can worke.* Then it were beſt for vs to heare the word of God while it is day; for we haue more need thē he had: that is, while wee haue peace, for the night commeth, it is to be feared, when no mā can heare: and as the night ſucceedeth the day, ſo perſe-

Exod. 16. 21 22.

Ioh. 9. 4.

cution commonly succeedeth peace, to scoure off the rust that men gather in time of peace.

Some vse this as a reason to hinder reformation, and going forward in religion: for say they, the time may come whē we shal be called to account for putting downe Images, for defacing idolatrie and superstition, and for going to sermons, &c. The feare of these men that doe thus reason, is like the hope of *Esau*, if it bee not the very same: for *Esau* said, *The daies of mourning for my father Isaac will come shortly, and then I will kill my brother Iacob.* So say they, the daies of mourning for Queene *Elizabeth* will come one day, and then we may be called to an account for al the idolatry that we haue defaced, & for all the profession that wee haue made of the Gospell. But as *Iacob* needed not feare *Esau*, so long as his father *Isaac* liued: so (thankes be to God) wee neede not feare the threatnings of such ill affected men, so long as our mother *Elizabeth* raigneth. The Lord prolong her daies as the daies of heauen, (if it be his blessed wil) to the vtter rooting out of all idolatrie, and impietie, and to the further aduācement of his Gospel. And happie are we, that haue such golden opportunity. As *Salomon* therfore builded the Temple in his rest, so God giue vs grace to build his Church in our peace.

Gen. 27. 41.

Our Sauiour, the Lord Iesus, did not teach vs to reason so. Yet if he had beene of world-

lings mindes, hee would haue ſaid, *The night commeth when no man can worke*: yea the night commeth when I ſhall anſwer that which I haue done, therfore it is beſt to let all alone & ſaue one. But he frameth his argument cleane contrarie: *I muſt doe the workes of him that ſent me, while it is day: for the night commeth when no man can worke.* And if theſe daies ſhould alter, what then? Yet then ſhall we haue comfort in the obedience of our faith. And *a good conſcience* (ſaith *Salomon*) *in the daies of affliction is a continuall feaſt.* Therefore in theſe matters, let vs bee reſolute with *Heſter*, who knowing the goodnes of her cauſe, ſaid, *If I periſh, I periſh*: ſo ſay we, If I loſe, I loſe, if I anſwere, I anſwere, I muſt looke to looſe more than this, and to anſwere for more than this, but I ſhall loſe nothing by it in the end. Therfore now while wee may, let vs bee gathering ſtore of knowledge, and comfort, or elſe the Piſmire ſhall condemne vs: *For ſhe hauing no guide, gouernor, nor ruler, gathereth her food in ſummer, &c.* Wee haue both guides, &c. God make vs wiſe to take the benefite of them while we haue them.

Pro. 15. 15.

Heſt. 4. 16.

Ioſeph being warned before hand of a dearth that ſhbuld come vppon the land of Ægypt, made prouiſion before the dearth came: ſo would we doe alſo to ſaue our bodies: but the ſoul which is the moſt precious thing, yea the Lady and miſtres of the bodie, as though ſhe

Gen. 41. 47. 48, 54. Pſalm. 105. 16, 17.

were dead, and liued not in vs, is not regarded, no man makes any prouision for her: although
Amos. 8.11. the Prophet *Amos* hath told vs that we must looke for a famine, and that of the word of the Lord, insomuch as men shall go from sea to sea, that is, from one part of the world to another, and shall not finde it. *Ioseph* prouiding in time of plentie, had to serue his turne, and to comfort manie mo withall in time of scarcitie, and what did *Ioseph* lose by that? So if we prouide food for our soules now in time of plentie, we shall haue comfort in store both for our selues and many others when scarcitie come, or when persecution come, or when temptations come, or when olde age come, or when sickness come, or when death come, or when al come: and what shall we lose by that? *Dauid*
Psalm. 119. said, *The worde of God was his comfort in his af-*
50, 92. *fliction, or else he had perished.* So let vs say, (for we may bee sure of it) if the word of God bee not our comfort, when affliction come, or whē sickness, or death, or persecution come, we shal perish, we shall dispaire, and goe to hell. And how shall it bee out comfort then, if wee prouide not store of it now while we may? Therefore let vs prouide, and gather, and lay vp now as much as we can, and all wil be little inough, if not too little: for as there is a time of gathering, so there will bee a time of spending, and we cannot gather so much doe what wee can, as we shall spend.

But seeing as wee are nowe come to deale with the spiritual Sluggard, who hath as much need to be rowsed as any other, that hee may be awakened in deed, we will take this course: first, I wil shew what must be gathered for the soule: secondly when it is to be gathered.

What is to be gathered

But what is it that we must gather in summer, which cannot be had in winter? The Pismire telleth vs, it is meat, or food, that is, matter of nourishment for the soule to feed vpon, and to preserue the life of God in the soule, & that is another point to bee obserued in the Emmots Lecture to the Sluggard. Manie gather, but it is not meat: many make prouision, but not of foode for the soule: which vanitie the Prophet *Esay* found out and condemned in his time: *Wherefore doe ye lay out siluer and* Esay 55.2.3 *not for bread? and your labour without being satisfied? hearken diligently vnto me, and eat that which is good, and let your soule delight in fatnes. Encline your eares and come vnto me: heare, and your soule shall liue.* To shew that a man may labour and be neuer the more satisfied, he may eate and his soule be neuer the fatter, but lie pining and languishing for all that in the shadowe of death. S. *Paul* sheweth *Titus* in what Titus 3.8,9. things the Minister must chiefly labour, and the people must bee most carefull to followe, and that is faith in God, and good workes amongst men. His reason is, because these things are profitable. But foolish questions,

and genealogies, and contentions, and brawlings about the law, he would haue ſtaied. His reaſon is, becauſe they are vnprofitable and vaine: like windie ſtuffe which filleth, but feedeth not. The ſame did he alſo practiſe himſelfe, and it was his comfort that he had beene not onely diligent in teaching the people of
Acts 20.20. Aſia the counſels of God, and faithfull in teaching all the counſel of God, but alſo wiſe and diſcrete in teaching that which was moſt profitable for them. To ſhewe that our doctrine ſhall be iudged of, not ſo much by the quantitie as by the qualitie thereof. And it ſhall bee examined not how much, or how learnedly, or how plauſibly, but how profitably thou haſt taught: for many haue the name and commẽdation of verie proper men, and good ſchollers, but yet very vnprofitable: Like the Mini-
Rev. 3.1. ſter of the church of *Sardis*, who had a name of being aliue, but indeed was dead. Some ſpend all their ſtudie onely in ſearching out Genealogies and Petegrees, & in tying of hard knots, and vntying them againe: and in reſpect of themſelues and their learning, condemne all other as ignorant and vnlearned. As though that thoſe things were the beſt meat, and the onely nouriſhing food that could bee had for money. Some againe whereſoeuer they come, will talke of nothing, in reſpect, but of Church diſcipline, and the calling of Miniſters and Biſhops, and there reſt. Some ſit gaping for a

phrase, and gazing onely vpon painted eloquence of words. Some vrge nothing but the obseruation of ceremonies and circumstances in the Church, looking that there be a cleane Church, al the Belles, a conuenient pulpit, and a faire surplesse: but as for preaching and catechising, that is no part of the charge: As if a man should keepe a Cooke, onely to weare a white apron e, and haue no meate to dresse: Or bid many guests to a house well swept, & to a table fairely spred, but when they come, there is no meat to eate. Some leaue the pure and wholsome word of God, and stand raking in Doctors and Fathers, & dawbing their dishes with Poetrie and Philosophie, like cattel that forsake the greene pasture to browse vpon bowes and leaues. Some dwell amongst the starres, and feed onely vpon vaine speculations, and dreames: like the bird which liueth onely by the aire. Some delight in inuenting of hard and crabbed questions, Allegories, and Riddles, contemning the plaine and simple, yet most wholsome doctrine of the Gospell: like dogges which forsake the softer meate, to lie gnawing vpon a bone, that men may say of the one, this man hath a good wit: as they say of the other, this dogge hath good teeth. Some must knowe what God did before hee made the world, where hell is, where the bodie of *Moses* was buried, whither *Eliah* was carried, whether they shall meete with their

old friends and acquaintance in heauen, and there remember their old & odde meriments done vpon earth or no: with manie such like strange points, that would trouble *Balaams* Asse to answere, if he were aliue againe; and if they knew these things once, they were safe, and had dined well. The former of these are like children, which haue learned all within booke, and are past grace, and now they must take forth a new lesson without booke more than euer God taught them. The latter sort (which would know what they shall doe in heauē, before they haue learned the way thither) are like the wise men that stood striuing for the going of their sheepe ouer the bringe, whose should goe ouer first, before they had any, or knew where to get any. And the gathering of these men is not vnlike the tithing of the Scribes & Pharisies, who very strictly tithed their Mint, and Anniseed, and Cummin, and Rue, &c. but let the greatest matters alone, and passed ouer the waightie pointes of the law, as mercie, truth, and iudgement: So these men sweate about circumstances, but let matters of substance alone. But as Christ said of their tithing, these things should bee done, but the other must not be left vndone: so we say of their preposterous seeking and gathering of things lesse needfull, those things may be done, but the other must be first done: for whatsoeuer is wanting, yet the soule must not

Mat. 23. 23.

want her meat and food. There be many that be masters in Israel, and wil take vpon them to know much, as the Laodicians tooke themselues to be rich, and to haue need of nothing, when in truth they were poore and blind, and naked: & in many grounds of Christian religion, are as grosse as *Nicodemus*, who thought that a man could not be borne againe, except hee went into his mothers wombe againe. And deale with them in any of the principles, as of regeneration, or mortification, or sanctification, or iustification, or faith and repentance, or about the vse of the law, or the meaning of any Commaundement, or Article of faith, and many things more most necessarie to be knowne and practised; and they are to seek, yea so strange they are vnto them, that sometime they are driuen to answer, as the disciples at Ephesus answered *Paul*, when hee asked them if they had receiued the holie Ghost: they said, *We haue not so much as heard whether there be an holy Ghost.*

Iohn 3.4.

Acts 19.2.

But some haue heard something, and doe know more than others, and bee as it were awakened, & a little enlightened: Like *Agrippa* that was almost a Christian: and now they thinke themselues safe inough, like *Micah*, who thought that he could not do amisse whē he had a Leuite in his house. And then they cast off all care of vsing holie meanes for the increasing of their faith, or knowledge, or

Iudg 17.13

zeale, or repentance: but giue their mindes to toyes and vanies, and to idlenesse, and pleasures. But these men doe fearefully deceiue themselues: for the house well built, will fall to the ground, except it be continually repayred: and the field well tilled and sowen, (if it be not still weeded, and manured) will proue barren: so will the soule proue ruinous & barren in the graces of Gods spirit, if it be not continually fed with the solide and wholesome meate of Christian doctrine: and the talent not vsed to encrease, shalbe taken quite away.

Matt. 25. 28.

Mat 9 23, 24 Luke 8. 55. Therfore as Christ said, when he had reuiued *Iairus* his daughter which was dead, giue her meate: he said not, giue her musicke, but giue her meate, least she die againe. So, when the Lord hath put his life into thy soul, which was dead before, and hath in some measure quickened thee in faith, in repentance, in loue, in zeale, in patience, &c. giue thy soule meat, not musicke; sound food, not fond fancies. And as *Paul* said to *Timothie*, Stirre vp the gifts of the holie Ghost in thee, least in the end thou leese thy store, with stock and all, til thy soule proue bankerupt in all the graces of the holie Ghost. And withall let vs know that there is in euerie one of vs a maine streame of naturall corruption: against which if we doe not striue continually, but stand at a stay, it will carrie vs away, and all our marchandize: as a boate

2. Tim. 1. 6.

ward, if it be not rowed forward.

Some are of mind, that if they gather to encreaſe their own ſtore, they haue done well, but for their families they take no care, whether they ſinke or ſwim, whether they know God or be ignorant of his waies, pray or pray not, or whether their ſoules be clothed or goe naked, goe to hel or to heauen, it is no matter, they neuer remember their wants: Like *Pharaohs* Butler, who thought himſelfe ſafe whē he was out of priſon, but neuer regarded the affliction of *Ieſeph* his fellowe priſoner, If a man ſhould demand the food of knowledge and vnderſtāding at their hands for their ſeruants & children, or other their friends: they will anſwere as *Nabaal* did, when *Dauids* ſeruants requeſted ſome thing of him for *Dauid* and his companie, when they were wearied with trauailing, *Who is Dauid? and who is the ſonne of Iſhai? there bee many ſeruants nowe daies that breake away from their maſters. Shall I then take my bread and my water, and my fleſh that I haue killed for my ſheerers, and giue it vnto men, whom I know not whence they be?* So ſay many maſters, and houſeholders who is my ſeruant, and what is my familie? there are many now adaies' leaue their worke, and fall too much to the ſcriptures. Shall I then take my knowledge, and my learning, and my notes, & giue to them? Shall I hinder my work to feed their humour, whom I know not whēce they

Seruants

1. Sam. 25. 10. 11.

are? or what reason there is for it? It should seeme that if *Nabal* had knowne *Dauid*, hee would haue giuen him some part with him. So if thou knewest who are thy seruants, & children, or thy neighbour, or friend, or Christian acquaintance, it may bee thou wouldest giue them part with thee of thy gifts, & suffer thē to worke by thy patterne, and to light their candles at thine. But doest thou not knowe who they be? Are they not thy brethrē aswel as thy seruants? Are they not fellow members of Christ his body with thee, aswel as they are thy seruants? Haue not they and thou all one father, all one maister, and all one Sauiour in heauen? Hath not the Lord Iesus shed as many drops of his precious heart bloud for them as for thee? and doest thou not knowe what they are, that thou shouldest haue a care to prouide meate for their soules? If thou keepest a beast, thou wilt giue him that which is necessarie for this life: and are those of thy familie no better then beasts, that thou shouldst prouide no more for them then thou doest for thy beast? When the Disciples wished (without all mercie) to haue fire come from heauen vpon the Samaritanes; the Lord Iesus told thē that they knew not of what spirit they were: So when men (without all mercie and compassion) suffer their families to runne into the fire of hell: saying, if they perish, they perish, what is that to me, so I haue my worke done:

Luk. 9. 54.

we may say they know not of what spirit they are. If the Disciples were iustly reproued, thē these are most iustly cōdemned: for they had yet some cloake for their desire of so seuere a reuēge, because the Samaritans refused most vnkindly and cōtemptuously to let their Lord and master, the Lord Iesus our Sauiour, into their city: But for the careles crueltie, & cruel careles nes of these men, ther is no pretence: for their seruants doe not shut them out of their doores; as the Samaritanes shut Christ out of the citie: but they receiue them, & labour for thē. And if they did offer thee such vnkindnesse (which God forbid) yet is it not lawful for thee so to be reuenged, by suffering them to perish in their sinnes, but to pray for them rather. The spirit of God doth not vse to speake on that manner: for that is a spirite of loue, and *loue* (saith the Apostle) *seeketh not her owne things*; that is, it is not all for it selfe: but as it is carefull to edifie it selfe in the most holy faith, by vsing such means as are appointed by God to that purpose: so hath it also cōpassion of others, as S. *Iude* saith, labouring in al holy wisedome to pul others out of the fire. But these are all for themselues, therfore they haue not true loue: they haue not true loue, therfore not true faith: for faith worketh by loue, as S. *Paul* teacheth the Galathians. If they haue neither faith nor loue, then haue they not the spirit of God in them: if they haue

1. Cor. 13 5

Iude. 22. 2

not the ſpirit of God in them, thē are they not the childrē of God, but hypocrites, deceiuing themſelues, and ſo conſequently they neither prouide for their owne ſoule, not for the ſoules of others: but as they ſuffer their families ſoules to periſh for want of the meate & food which they ſhould haue; ſo doe they ſuffer their owne ſoules likewiſe to periſh, for want of that which they ſuppoſe they haue, but haue it not indeed.

That wee may be throughly moued with that which hath been ſaid, and touched with compaſsion towards our owne ſoules, and the ſoules of others that depend vpon vs; it ſhal not bee amiſſe to hearken a little vnto the pi-
Pſal. 42.1. teous moane and crie of the godlie, in behalfe of their ſoules. *Dauid* ſaith, his ſoule panted after God, as the Hart braieth for the riuers of water: to ſhew that our ſoules are as it were in a continuall chaſe, and therefore muſt haue prouided for them the liuing waters of Gods word, or els they will periſh. In another place he ſaith, that his ſoule thirſted after God in a drie & barren land where no water was. This moane did *Dauid* make to God for his ſoule, and yet he had more abundance of Gods graces then others haue: to ſhew, that if we had as good prouiſiō for the keeping, & ſtrengthening, & defending, & cōforting of our poore ſoules, as *Dauid* had, yet al is too little: for ſtil they lie thirſting and panting for more grace.

for more faith, for more zeale, for more repẽtance, for more loue, for more knowledge, & for more vnderstanding, &c. for the temptations and assaults of the soule are so many, so continuall, so strong, so mightie, and so hot, that it is not a little prouisiõ of knowledge, or vnderstanding, or faith, or patieece, that will serue the turne to make resistance: for the diuell shooteth his darts thicke, & burning: for they be fierie darts. But as souldiers in a castle besieged, must haue daily a newe supplie of pouder and shot, of men, and munition, of money and victuall, or els they will yeeld vp the castle: so must our soules haue a daily supply of the graces of Gods spirit from the word of God, or els they will faint, & yeeld vp their hold: For the soule fighteth aswell as the bodie. And therefore *Deborah* said, her soule had marched valiantly: to shewe that there is a marching, and a fighting of the soule aswell as of the bodie: and therfore there must be good prouisiõ made for that, aswell as for the body, or els it will not march valiantly, but fight faintly, and yeeld most cowardly, and perish most miserablie. Which daily & wofully appeareth by that fearefull staggering & yeelding of so many, when any scoffing Papist doth but as it were breathe vpon them. And what els doth this shew but a great emptines in the knowledge? there is no preseruatiue of [illegible] infection. Iud. 5. 21.

Besides that, in regard of thy brethren, thou shouldst labour to store thy selfe with the cō-forts and counsels of Gods word, and to bee strong in the heauenly graces of Gods spirit: for such a famine of the food of soules may come, that one man may be glad to seeke to another for counsell and comfort. And if thy house be empty, or haue but a little, thou wilt be readie to say to thy neighbour, as the wi-dow of *Sarepta* said to *Elyah*, when he asked a morsell of bread of her in the great famine
1.Kin.17.12. that was in Israel, *I haue not a cake, but a hand-full of meale in a barrell, and a little oyle in a cruse, and behold I am gathering of stickes to dresse it, for me and my sonne, that we may eate thereof, and die.* So if any man troubled in con-science, come to thee for comfort and resolu-tion of his doubts, thou wilt say, Alas, I haue not for you, I am no diuine, I am troubled as-well as you, I haue nothing but the Lords praier, and the Beleefe, and the Commaunde-ments by heart, but I vnderstand none of thē, and some good praiers and lessons I haue in a booke beside: And if those will not serue my turne when the tempter commeth, I may go hang my selfe, or despaire, I must die, or doe as it please God.

Now what crueltie is this, so carelesly to neglect the meanes of thy soules health, who was bred and brought vp with thee from thy conception, and hath in thy service spent her

selfe, ministring strength and relieſe to thy bodie, to euery part of thy bodie, yea to euery member, to euery ioint, to eucry vaine and sinew in thy bodie. And more seruice then that too: for it hath made thee to differ from the beast, in that it hath ministered to thee both reason, and vnderstanding, and iudgement, & memorie, and affections, (for it is a reasonable soule) which the beasts want: it hath taught thee to speake, & to speake sensiblie, & wiselie, & to conceiue things quicklie, and to vse all other of Gods creatures comfortablie, & to rule ouer them all, which the beasts cannot doe: And wilt not thou oh sluggard, find so much leisure as to gather heauenly meat & food for thy soule, that in the day of affliction and iudgement, it may saue both it selfe, and thy body too? Nay further consider, how the Lord hath shut it vp in thy breſt, that it might bee alwaies in a readines to supplie thy wants, and wilt not thou be readie againe to supplie her wants? If it should depart from thee but a foot, for a minute of an houre, it were present death vnto thee, how canst thou then misse her? nay, how canst thou not in pitie & compasion prouide for her safetie? Nay further, that it might be alwaies readie to minister vnto thee, the Lord hath made her which is immortall, and diuine, and spirituall, & heauenly, and the most principall commander of all, nay all in all, & all in euery part of thee, to be

encloſed within thee, as thy cloſe priſoner, & art not thou then bound to looke vnto her as her keeper? Say not as *Cain* ſaid, *Am I my brothers keeper?* So, am I my ſoules keeper? for thy ſoul is thy priſoner, therfore thou art her keeper: & if thou either driue her out of thee, or ſuffer her to periſh within thee, for want of good keeping, her bloud ſhall be required at thy hands. Take pitie then, O ſluggard, vpon thy poore priſoner: which maketh as pitiful a crie for her prouiſion, if it bee wanting, as any priſoners in the world. In London, and other ſuch places, it would moue a ſtonie heart to heare one crying vp and downe the ſtreetes, Bread and meate, Bread and meate for the poore priſoners of Newgate, for Chriſt Ieſus ſake, & the priſoners crying out of their grates and holes, one penie or halfepenie, for Chriſt his ſake, to buy ſome bread, to buy ſome bread. But thy poore ſoule lieth in a worſe priſon thē Newgate, there is no Gatehouſe, nor Cole-houſe, no Bocardo, no littleeaſe, no Dungeō, no channell, nor Duckpit is ſo vile a priſon for thy bodie, as thy bodie is for thy ſoule: for it is neither lightſome nor beautiful, but darke, & moſt dirtie, diſquiet and ſuſtie, fraile, & filled vp with much venome, & venemous vipers, I meane it concerning our affections. By reaſon whereof, thē ſoules of Gods children haue been conſtrained to crie, lament, and bewaile their long being in it. *Oh* (ſayth *Dauid*) *how*

long shall I lie in this prison? Oh wretch that I Rom.7.24.
am (saith *Paul*) *who shall deliuer me out of this*
bodie of sinne? Oh that I were dissolued, and had Phil.1.23.
out of this earthly and fraile tabernacle. Nowe Luke 2.29.
let thy seruant depart in peace, saith *Simeon*.
Take mee vnto thee (sayth *Dauid* againe) *and*
bring my soule out of this prison, that it may giue
thankes vnto thee, O Lord. For so long as it is in
this bodie it cannot see the Lord, yea, it is an
heauie habitation, and presseth down sore the
spirit from that familiaritie, which els it should
haue with God.

Now all this while there are none that go a-
bout to gather for these poore prisoners, but as
the preachers crie out to men to remember
their soules: but oftentimes they speake but to
the bellie which hath no eares. Oh that thy
poore soule had but a grate to look out at, and
leaue to speake for her self to those that passe
by thee, then would it appeare how thou hast
kept her, nay how thou hast starued her, op-
pressed her, and robbed her of her spiritual ex-
ercises, her heauenly comforts, and christian
conference with her godly friends & acquain-
tance: nay, that she hath not been allowed a
good meale in a yere, but now and then a few
colde, idle, sluggish praiers, or a little blowen
milke from the breasts of an old Homily: and
when any good matter was in hande indeed,
thy poore soule was so oppressed with surfet-
ting & riot, that it was not able to receiue any

comfort: And yet thou wilt say, thou hast as good a soule to Godward as any bodie. But thy soul may say to thee, as Queene *Elizabeth* said to sir *Henrie Benefield* her layler (as shee called him) from such a keeper good Lord deliuer me.

The third Sermon.

BVt yet some will say (for all that hath beene said) if there bee no remedie but the soule must haue prouision made for her, they will looke out for it: but it shall bee hereafter when they are olde, or sicke, or troubled, or imprisoned, or persecuted, it is time inough then: and it is not good to bee too holie, or too religious betimes, for feare of young saints, wee proone old diuels. Now all this is the diuels counsell, and who would thinke it, that he should be so carefull of men that they proone not diuels? Now the effect of his coũsel is but thus much: Be not too hastie in these matters, it is inough

of the time gather.

if thou bee a Protestant at large, and play the good fellow, and make prouision for thy soule when thou art ful of paine, when thy senses be gone, when thy body is dead, and thy soule be in hell: and then thou maiest crie for water to coole thy heate, then father *Abraham*, father *Abraham*, as the rich glutton in hell cryed: and then thy friends shall sing a Masse of *Requiem* for thy soul, say the Papists, and then by thy wood workes, and praiers of holy Church (if thou pay well for them) thou shalt bee redeemed out of hell well inough. But (to let this poppish trash goe) what is this but to shut the doore when the horse is stolen? or to fetch the Phisition when the partie is dead? or to seeke for oile to thy lampes, when the Bridegroome is past, as the foolish Virgins did? and to seek for the blessing with teares, when there is no place to repent, as prophane *Esau* did? Heb. 12. and to crie for thy goods when they be lost, as fooles doe? Is this the wisedome of a Christian? then what is that wisedome that sayth, *Remember thy maker in the dayes of thy youth*? Eccl. 12. 1, 2 If he were a wise man that said so, thē are they but fooles that say, In youth it is too soone. If thou be no wiser then so, goe thou sluggard to the Pismire, behold her waies and be wise: for she in summer, and haruest, gathereth her food against winter time: to teach thee what a foole thou art if thou let passe the goldē opportunitie, & doest not prouide for thy soule in time.

But these men which thinke they wil heare the word, and beleeue, and repent, and gather store of spirituall comforts when they be old, or sicke, or in trouble, &c. are much deceiued: For first they haue not the Lord, nor his spirit at commandement, to serue their turne when they list: but if they will not heare when hee
Prou. 1. 28. calleth, & open when he knocketh, they shall cal & he wil not heare them, they shall knock lowd, but he wil not open vnto them: yea they shall crie often, Lord, Lord, haue mercie vpon vs, and shall go to hell for all that, if they repent not betime. Besides that, consider whether thou shalt bee so wel able when thou art depriued of al those meanes and helpes which thou hast now: for now thou hast health of body, & quietnes of mind, thou hast the benefite of thy sight to reade, thy hearing to heare, thy vnderstanding to conceiue, & thy speech to declare thy wants: and a time of peace wherin thou maist repaire to the house of the Lord: and thy godly friends may resort vnto thee: Now thou hast the law on thy side, the Prince on thy side, and Christian magistrates on thy side: now thou hast faithful Preachers to instruct thee, learned councellers to enform thee, and many witnesses to confirme thee: all which be a furtherer vnto thee, as a hedge compassing thy vine against the boare of the field, as a wall about the Citie, to keepe out enemies, as nurses to the childe to see that it

want nothing: as husbandmen in the field to till it, and weed it: as planters and waterers to set it, and dresse it: as pillars of brasse in *Salomons* temple, that are mightie to vphold thee: as *Elisha* with his staffe readie to reuue thee: as guides with their lights readie to conduct thee: and for thy safetie, and all their safetie, behold the Lord & his Angels attending vpō thee, and them too seruing them which serue thee, & defending them which defend thee, and guiding them which guide thee: & therefore doth he serue, & defend, & guide them, that they in him, and by him, may serue thee, and defend thee, and guide thee. And as the Lord from heauē prouided for *Ioseph*, that *Ioseph* from Ægypt might prouide for his father and his brethren in Chanaan: So dooth the Lord still frō heauen minister to our Princes, & to our Magistrates, & to our Preachers, and to our Captaines, & to all the friends & maintainers of his Gospel, that they in their places may prouide both for their owne soules, and thine too. So that now thou needest not goe in feare, nor heare in feare, nor reade in feare, nor pray in feare, as they did in Queene Maries daies, when they could not reade a good book, but stil they must be looking who came to see them: like the sillie Hare & Conie, that at euerie bit she taketh, is still pricking vp her eares to heare if the dogges come: or rather like the Iewes which were faine to build the

wals of Ieruſalem with their trowels in one hand, and their ſwords in the other hand, for feare of their enemies. But now, if thou be not too ſluggiſh, and fearefull of thine owne ſhadow, thou maieſt gather the food of thy ſoule in peace & ſecurity, & worke with both hands, becauſe the Lord himſelf fighteth for thee, & watcheth for thee, & kepeth thee while thou doeſt worke, and that thou maiſt gather: As *Salomon* ſaith, *Hee preſerueth the ſtate of the righteous: he is a ſhield to them that walke vprightly, that they may keepe, &c.* Thou ſeeſt what bleſſed means and helps thou haſt now for thy ſoules health. Now conſider with thy ſelfe (O ſluggard) what monſterous and intollerable ingratitude thou committeſt, if thou giue the Lord leaue thus to waite and attend vpon thee, with all his ſeruants, in heauen and earth, and with all his bleſsings ready for thee, and thou in the meane time lie downe and ſleepe, and ſay with thy ſelfe, It is not yet time to goe, and gather. Beſides that, conſider further how hard a thing it will be for thee (if not impoſsible) to make prouiſion for thy ſoule, when all theſe meanes are gone, and this ſummer turned into winter. If thou wilt not plie it for thy ſoule in time of health and peace, what canſt thou doe when thou art beſet with troubles, and ſicknes, and paine? when all thy mind ſhalbe of thy paine, and all thy wits and ſenſes ſhal be taken vp, and gathered together to de-

Pro. 2. 7, 8.

uiſe ſome remedie againſt thy diſeaſe, and to preuent, or to ſuſtaine the pangs of death: yea nothing wil be ſo fearful vnto thee then (thou ſluggard) as the remembrance of death, and all thy ſtudie will be how to liue ſtill, for feare of going to hell, if thou die.

Remember againe the prouerbe, When the bellie is full the bones would be at reſt, not at worke. Now if the mind hath no liſt to worke when thy belly is ful of meate and drinke, and eaſe, I pray thee conſider what mind thy ſoule ſhall haue of heauenly things, when thy body is full of paine, and griefe, and torment, if thou doeſt not prouide before hand ſpirituall and heauenly comfort? Therefore, *Goe to the Piſmire, O ſluggard, behold her waies, and be wiſe: for ſhe gathereth her meat in ſummer, and prouideth her food in harueſt.*

But ſome will for all this ſtill put off the euill day, and ſay as the euill ſeruant ſaid in the Goſpel, Tuſh my maſter wil not come yet: Luke 12.45
ſo the ſluggard ſaith, Tuſh, winter will not come yet, wee are yet but young, ſaith the young ſluggard. And the old ſluggard ſaith, What need wee care for perſecution, or feare our enemies, ſo long as Queene *Elizabeth* liueth. And both of theſe, if they were ſure that the winter time of perſecution, & trouble, or that the ſtormes and tempeſts of ſickneſſes & common calamities were at hand, they would perhaps awake and get them to worke, that

they might not bee without prouision at that time. But alas poore soules, what charter hath the former of his life: or the latter of his peace? doe wee not see young die as well as old? and manie both yong and old die suddenlie, when they thought to haue liued long? Some dropping downe in the streetes: some at boord: some in bed: some at sea: some at worke: some at play: and some cut off by murther in frayes: some by theeues murthered in trauailing by the way: and some sitting at table, are murthered with the meate in their mouthes. Woe worth the time, and the trees that euer brought forth such fruits of sauage crueltie, and brutish barbarisme in the peaceable gouernment of England, vnder the Gospell of Christ. And yet for all this, and many mo such like, thou art not warned, but thinkest thou shalt liue still: as though thou heldest thy life by Letters Pattents from the Lord: and still thou forgettest: [*thou foole this night shall thy soule bee fetched away from thee*:] And wherefore hath the Lord left vs certain of our death and vncertaine of the time of our death, but that we should be alwaies readie for the comming of death?

And as for this summer time of peace and plentie, which vnder the gouernment of our soueraigne Queene, the Lords handmaid, wee enioy now, it cannot bee denied but it hath been, and is great, and wonderfull. And there

fore great and fearefull will be the Sluggards iudgement, when the winter of trouble and penurie ſhall come, with the famine of the Word into the land, becauſe he hath not gathered any riches for his ſoule, but is bare, & barren in al the heauenly graces of Gods ſpirit, yea in all this time, wherein any mā might haue ſtored himſelfe for many winters, & all weathers. And when that time commeth, thou ſhalt lie and thinke vpon the time paſt, yea & burſt thy heart with griefe, when thou ſhalt thinke how many golden occaſions thou haſt omitted: how many ſweet ſermons thou haſt loſt for a little ſleep, or one vanity or another. And the burden of thy doleful & woful ſong will be then, the fooles Had I wiſt.

But if we ſpeake of Poperie & perſecution, or alteration of religion, or comming of enemies, &c. ſome make a ieaſt of that, as they do of all the iudgemēts of God: No, no, ſay the ſecure ſluggards, we ſhal neuer ſee thoſe daies: & if they ſhould come, thouſands and thouſands would die before they would turne: & as for the Spanyard, let him come when he will, or when he durſt, he ſhall be met withal I warrant him: oh one Engliſhmā will be too hard for ten Spanyards: & if we al be true amongſt our ſelues & hold together, we need not care how many, or how mightie they be. Thus we ſee how fooliſhly fooliſh men talke, and how vaine their confidence & hope is,

which is builded only vpon ifs, and ands. As if one should say, If it doth not raine, it wil hold vp: But is he sure it shal not raine? so, are they sure the enemies shall not come? or if they come, are they sure that al wil be true amongst our selues? or is it likely? And what reason haue any man to stande so much vpon the strength and valour of an Englishman, as that one should be too hard for ten outlādish mē? seeing God giueth strength, & victory where it pleaseth him, and somtime armeth his enemies against his church, yea and the very flies and lice, and frogges, and caterpilles, & grashoppers, & all his creatures he can arme whē he pleaseth, to humble proud flesh, & to subdue the pride and power of Kings and kingdomes.

Oh but God will neuer suffer them to preuaile so farre against vs (say some) they are most wicked Idolaters, and wee professe his Gospell, &c. As if the Lord were more bound to vs, then to them: or as though it were for our goodnes sake that the Lord had preserued vs hetherto, and not for his owne name sake, because it was his pleasure to make vs his people. *Dauid* was once of that minde, that the
1. Sam. 12. 22. Lord had made his hill so strong, that it should neuer be moued: but that was *Dauids* error. So we thinke that the Lord hath made our hil so strong, that it shall neuer bee moued: but that is our error. And pride was the mother of

it both in *Dauid*, and in vs. But *Dauid* was moued, & his kingdome sorely shaken as strong as he was: so we may be mooued, and shaken too, as strong as we are. But seeing as the sluggard hath sealed himselfe a quittance, and therupon hath promised vnto himselfe a continuall peace: we wil consider a little of these two points. First, whether it be a thing likely or no, that after this long & blessed possession of the glorious gospel of Christ, a winter time of trouble may come, or not come. Secondly if it proue a thing likely, how we may know whether it be far off, or nigh at hãd. And by that time, it may be the sluggard wil awake, I dispute not of Gods power, & what he is able to doe, for he is almightie: nor of his mercie, and how he may renue it with vs still: for hee is infinite in mercie, and his mercie it ouer all his workes: but what his iustice requireth to bee done, which is no way disanulled by his mercie. And now the question is, what is likely to ensue, by all circumstances, & propable coniectures, in respect of the manifolde and wonderfull blessings which the Lord hath so long heaped vpon our natiõ with his Gospel; and the manifolde vnkindnesses, and daily rebellions which his maiesty hath receiued cõtinually at our hands for the same: And if his spirite should still striue with man, to put our sinnes out of his remembrance: or for *Noahs* sake a while longer to spare the world: or for

Two points very necessarie.

some

some *Lots* sake to saue the citie from burning, & to draw out the threed of our peace & happines yet longer: it is no more then his maiestie may doe, and can doe if it please him, and (that it may so please him) we doe almost instantly beseech his diuine maiesty, for his mercies sake: which if he graunt, shall bee no lesse wonder, then to command the Sun to stand stil, and the Moone to goe backe againe, as in the daies of *Amaleke*: or to diuide the sea againe, as in the daies of *Pharaoh*: or to forbid the fire to burne againe, as in the daies of *Nabuchadnezzar*. But this is not likely, & therefore it shall be no part of wisdome for vs to presume vpon it.

Now then let vs come to the point, & see why it is not likely. We vse to say, that after a great time of heate, there will come a cooler, & it is so for the most part. And as it is in the state of times and seasons, so is it also in the state of the Church: & therefore it is not vnlikely, that after this long time of peace and ease, there may come a cooler: for so it hath beene commonly seene from the beginning, & not without cause: for if nature should not sometimes be corrected, it would in time bee wholly corrupted: the standing water that is neuer troubled, we know by experience, doth breed the most filth. And if the ayre should still bee calme, and neuer bee clensed by the windes, by thunder, and lightning, it would

proue infectious: the bodie that is not exercised, aboundeth most in ill humours, and the iron that is not scoured, still gathereth rust, and the child that is continually fed, and hath whatsoeuer he craueth, and crieth for, at last playeth with his meate, and casteth it to the dogges: and therefore it is necessarie that somtime he should be abridged and pinched. And so doth the Lotd also (by interrupting the peace & ease of his Church) purge the ill humours of pride and contempt growing in the bodie of his Church: so doth he vse to scoure off the rust of impatience, and distrustfulnesse which grow vppon our iron hearts with the graces of Gods spirit. So doth he by stormes and tempests, by thunderings, & lightnings of troubles and persecutions, clense the corrupt aire of his Church, least the good graces of faith, and of repentance, and of loue, and of zeale, and of patience and of charitie, should through continual calmenes, be infected with infidelitie, or impenitency, or hardnes of heart, or profanenes, or pride, or vaineglorie, or selfeloue, or coldnes, or Apostasie, or with one spirituall disease or another: and so dooth the Lord vse to pinch, and abridge his Church of the food of his heauenly worde, now and then, and sometime for a long time, when it is loathed, and plaied withall, and troade vnder foote: and all this the Lord dooth in singular wisdome, because the worth of benefites is not

so

so well knowne, as by the want of them. That our hearts & soules are cankred & rustie, it is most euident, and therefore a scouring is to be thought vpō at the least: that there are many ill humours of vnthankfulnes, of pride, of contempt, of crueltie, and oppression, of swearing and forswearing, of whordomes, and drunkennes, of all kind of profanenes & abominations abounding in the body of the Church, it is not to be denied. And therfore a time of purging, and exercise is to be thought vpō. That Manna is clothed, and the pure preaching of Gods most holy word despised, & the faithful Prophets of the Lord hated, & molested, for doing the Lords message, and the feete of them which bring glad tidings, counted most foule, which should be esteemed as most beautiful, all this is too visible, and palpable, and therefore *Amos* his famine is to be thought vpon, if not to be looked for. Whē the Lord had plāted a vine in Israel, and watered it, & hedged it, and dressed it, hee looked for grapes, but found none, but the wild grapes of oppression & iniquitie. But what then? Then he purposed to take away the hedge therof, to breake downe the wall thereof, and to lay it waste, that it might be deuoured of wild beasts: but first hee told them that hee would deale thus with them, and themselues should bee iudges whether hee did them any wrong or no. That the Lord hath done as much for his vineyeard

mos. 8.11
say. 5.1,2, &c.
rs.3.3.5.6.

in England, as euer he did for his vineyeard in Israell, (if not a great deale more) no indifferent bodie will denie: that the grapes of Englands vine bee as wilde, and as sower, as euer were the grapes of Israels vine (if not much worse) the branches themselues can testifie. But what then? And is not now a breaking downe of the wal, a plucking vp of the hedge, and a laying waste of the vine in England to be thought vpō (O sluggard) if not to be looked for? Hath not the Lord told vs of his purpose and determination herein, againe, & againe? And are we not rather worse then better for all that? Now if these things come to passe, wee our selues shall be iudges whether the Lord hath done vs any wrong or no. Now consider further with thy selfe (O sluggard) what priueledge hath Englād more thē Israel had? How much is the Lord beholding to vs, more then to them? surely neither to them nor to vs, nor to any was euer the Lord beholding, for if a mā be righteous, he is righteous for himself, saith *Iob*. But what promise, or warrant haue wee more then they had, or any Church from the beginning of the world? Hath there not been in nature a continuall intercourse and change of winter and summer, of night and of day, of faire weather and of foule weather, of colde and of heate, of the spring & the fal? And hast thou not obserued the like in the state of grace? Surely if thou

Iob. 35.7.

haddest not closed vp thy eyes of purpose (O thou sluggard) thou couldest not chuse but see the Lordes worke therein. Well, yet thou canst not deme, but that there haue beene many alterations, and sundrie changes in the worlde, and thy selfe sometime (betweene waking and sleeping, but without anie feeling) wilt sit and tell of them, and what thou hast seene in thy time, which shall bee sufficient to condemne thee: for it is more than a dreame that thou speakest of. But if thou wilt now (besides thy owne drowsie experience) a litle listē vnto the word of God, and pray vnto God that hee may open thy eyes, thou shalt see that which yet thou diddest neuer so much as dreame of: like the seruant of *Elisha*, which sawe the mountaines couered with heauenly souldiers, when the Lord opened his eies, which before hee sawe not. Marke it well, I say, and thou shalt see, both how often the Lord hath turned, and as it were wheeled about his Church, and the cause thereof to bee still the Churches iniquitie. And thou shalt see, if not confesse, that the continuall starting of men from God, hath broken the course of his grace, which otherwise had beene continuall. The truth whereof may appeare almost from the beginning of the world. For first, when the true worship of God was in the cursed offspring of *Caine* almost vtterly decayed, the

ore that
ll.

n 4.26.

Lord restored it againe in the daies of *Seth*, and his sonne *Enos*, that it might thriue and flourish in the world. Now it was summer time with them: but how long did it last? Surely not long, for scarce eight generations were passed, when all the posteritie of them whom God had separated for his owne children, did mingle themselues with the sonnes and daughters of men at their pleasure without the feare of God, throwing themselues in such wise into all maner of wickednesse, that (hauing defiled themselues, and the whole world with their abominations) the Lord brought a floud vppon them, to destroy them all, that they which had drowned themselues in sinne, might bee also drowned in water: and so they were twise drowned; and now was winter come. When the Church was brought to eight persons, it seemed then so purged, that the little seede which remained, should of it selfe bring forth nothing but pure holinesse: and yet anon after it diminished almost by the fourth part. Afterward the Lord renewed his couenant with *Abraham*, and his seede, for whome hee wrought manie wonderfull things: for first, with a mightie hand, and stretched out arme, hee brought them out of Ægypt: then hee led them through the red sea: then hee fed them with bread from heauen: then hee destroyed manie Kings for their sakes,

Gen. 5. 2.

Noah.

Abraham.

and made their verie name famous and feare-full whereſoeuer it came, and thus they were going towards the land of promiſe: now who would not of ſuch happie beginnings haue iudged that there ſhould haue enſued a continuance of a happie ſtate? Notwithſtanding, the verie ſame people, (in whoſe deliuerance the Lord had ſhewed ſo manifeſt a proofe of his power and mercie) did not ceaſe continually to prouoke the Lord with their impatient murmurings, and vnkind rebellions, vntill by fearefull, and horrible iudgements they were
1.Cor.10.5. all deſtroyed in the wildernes. At length the children of them tooke poſſeſsion of the ſaid land, but yet ſuch a poſſeſsion as well neere in 600. yeres after, had no ſtability, becauſe they themſelues through their owne falſeneſſe, and inconſtancie did continually trouble it: and ſtil (by ſhaking off the yoke of God) they procured new miſchiefes to thēſelues. *Moſes* had tolde them before, how it would come to paſſe, that when they were fatte and full, they
Deut. 8.10, would lift vp the heele, and forget the Lord.
11. And what dooth the ſtorie of the Iudges rehearſe, but continuall backſlidings? When the kingdome of *Dauid* was erected, there ſeemed a more certaine & grounded ſtate of a church to haue bin eſtabliſhed, for a long cōtinuance. But that lamentable ſlaughter of the peſtilēce
2.Sam 24. which for three daies ſpace raged moſt mon-
15 ſterouſly in the worlde, did greatly abate that

felicitie. When *Salomon* came to the Crowne, ſummer came again to the Church: for God gaue him great peace on euerie ſide, and in his reſt he builded the Temple of the Lord in Ieruſalem. But by and by after the death of *Salomon*, the bodie of the realme was diuided, and the torne members ceaſed not afterward to bite one another. And both the kingdomes, I meane of Iſrael, & Iudah, were miſerably turmoiled by forraine warres. Shall wee ſay that this came vnto them by fortune and chance? Nay rather they thēſelues, through their ſins, enforced & haſtened the vengeance of God: for euen when they ſeemed moſt innocent, namely, while *Dauid* goeth through with nūbring of them, becauſe it was the peculier fault of one man: yet the holie ſtorie ſaith plainly, that God was wroth with them all. At length followed that great ouerſion, little differing from vtter deſtruction, when al the whole nation was led captiue to Babylon: but after 70 yeres they were reſtored home againe: which ioyfull rerurne was vnto them another birth. Notwithſtanding, ſo ſoone as they were returned home, ſtraight waies forgetting ſo great a benefite, they degenerated againe into ſundry kinds of naughtines: Some defiled themſelues with heathen mariages: ſome defrauded the Lord of his tenths, and firſt fruites: otherſome neglecting the building of the Temple, were wholie occupied in making of braue houſes,

1. King. 4. 2

Eſa. 9. 20, 2

2. Sam. 24.

Mal. 3. 8.

Hag 1. 2, 4.

and bestowed excessiue cost thereon: which foule vnthankfulnes of theirs was such, as euerie man must confesse (the Sluggard and all) that it ought not to escape vnpunished. Neither did it escape: for after that, the Lord brought them in subiection to the Romanes, who burned their Temple, & made hauocke of all.

Christ. When Christ, the prince of peace, & author of all good things, shewed himselfe to the world, men might sensibly haue felt how certaine and well grounded the felicitie of his eternall kingdome is, if they would haue suffered him to rest among them: but the world was neuer shaken with more cruell tempests of war, nor neuer drowned in so deepe a sinke of manifolde euils. But what was the cause? Surely when Christ was borne, there was singular peace and quietnes euery where. About 40 yeares after his Gospell was spred through diuers costes of the world: After it was published farre and neere, suddenly things began to be on a turmoile euery where. And whereof came so sudden alteratiõ, but that God for the contempt and refusall of his Gospell, was now bent to be reuenged of so great vnthankfulnes? and that most iustly. For when Kings & their people had despised the peace which God offered them, was it not right & reason that they should be set together by the ears, that one of them might wound another to the

Note that,

death? And what can continue in order amongst them, who refuse to submit themselues to God? I speake not only of the open enemies, which haue wilfully striuen against the wholesome doctrine of godlines, but also of them that haue professed thēselues Christians. For how coldly, and disdainfully haue many of them, how falsely, and dissemblingly (like *Iudas*) haue othersome kissed Christ? It is not vnknowne that Ierusalem was once the fountaine from whence saluation flowed into the vttermost bounds of the earth: but at the comming of Christ, it retained scarce a thinne shadow of the auncient worthines: and within a while after, it not onely lost that that remained, but was vtterly cast downe also, and made a waste wildernesse: which made the Lord Iesus shed teares when he looked vpon the citie. What is the reason that no man trauaileth in seeking out the cause of so monsterous a ruine: but that the desperate wickednes of that nation doth openly crie out, that the same was the cause thereof? Ierusalem.

Rome was neuer plagued with so many cruell slaughters in so short a time, as it hath beene since the Gospell came thither. But what was the cause thereof? Open thy eies (sluggard) and thou shalt see the cause plaine inough, that when God brought the medicine of his gospel thither, as the vttermost remedy against so many deadly diseases of lawles lust, Rome.

wicked partakings, and intollerable tyrannie which raigned in that citie, they (like persons that had sworne their own destruction) proudly reiected it, and ceased not to fall from worse to worse.

The very selfe same thing we may obserue in this our age, both in the kingdom of France, and elsewhere: For when the Church was as it were newe borne againe, and had a glorious beginning, like the rising of the Sunne, it hath been seene soone after to slide downe and carried backe againe. And yet before the Lord laide those fearefull punishments vpon them, of ciuill dissentions, and of bloodie massacres, accompanied with manie horrible mischiefes moe, the Gospel was seene diuers and sundry waies euery where filthily abused: insomuch that the sudden turning vp of things that happened, is not so greatly to be wondered at, as Gods long sufferance, in bearing with the prodigious wickednes of our time.

And in England, amongst so many thousands, as to outward appearāce had very gladlie denied the Pope, and professed themselues Gospellers: how few (I pray you) doe fall to amendment of their vices? Nay rather, what do the greater part pretend, but that whē the yoke of superstition was shakē off, they might more licentiously giue themselues to all carnall libertie? And albeit they confesse the doctrine of the Gospell to bee true, yet where it

there one among many that ſubmitteth his necke vnto the yoke and diſcipline therof? That Chriſt ſhal be abaſed for their aduancement, they are content: That he ſhall be pinched with pouerty and penurie to make them rich, they are content: That Chriſt ſhall bee betraied for them, if not by them too, they are alſo content: That Chriſt ſhall be whipped for them, and impriſoned for them, and buffeted for them, and mocked at for them, and crucified for them, they are verie well content, and like it well: but that Chriſt ſhall be the King of their ſouls, and rule them, & cenſure them, and order them, by his owne lawes and ordinances, they will none of that; becauſe that is againſt our pleaſure, and againſt our profite, and againſt our honours, and dignities: Like the young man in the Goſpel, that would doe any thing that Chriſt bad him, ſauing ſelling away his goods for the vſe of the poore: but that he could not abide, becauſe he was rich, and it was not for his profite. Matt: 9.22

Now then what is to be looked for, or likely to enſue, but a moſt ſharpe puniſhment anſwerable to ſuch wicked, & wilfull contempts? And if any thing be to be wondered at, here is the wonder, that (conſidering our great vnthankfulnes) any part of the worke remaineth which God hath begun. And (to cõclude this point) wee ſee how the Lord hath toſſed and turned his Church from time to time: how he

hath from the beginning of the world both ſummered, & wintered it, eaſed it, and pinched it, pardoned it, and plagued it, for the abuſe of his grace, and contempt of his word: we ſee the print of his ſteppes in all places, before the floud, and ſince the floud: in Iſrael, and in Iudah, and in Ieruſalem, and in Rome, and in Chanaan, which is now Turkey; and in France, & in Scotland, and in Germanie, and in England too, which hath beene ouerruune ſometime by the Danes, and ſometime by the Normanes, & ſometime by the Britaines, and now inhabited with Engliſhmen, that can ſcarce tel of whom, or whēce they came And in England we know what chaunges and alterations haue happened: one while Poperie, another while the Goſpel: now peace, and anon perſecution: and like the ſea, our peace ſtill ebbing and flowing, but neuer certaine: and now more enuied, and threatned, then euer it was. This we ſee, I ſay, and this may the ſluggard ſee if he will awake. And ſeeing this courſe which God hath continually thus taken, what reaſon hath the ſluggard to lie ſtill ſnorting and ſleeping in his ſinnes, as he doth, both in the Court and countrey, in the citties & villages, & in euery place els, as he doth? And what reaſon haſt thou (oh ſluggard) to dreame ſtil of a drie ſummer, as it is in the Prouerbe, and not to thinke of a winter aſwell as of a ſummer? What charter haſt thou more

then thy fellowes that are gone before thee? Art thou better than they? I tel thee, nay, the Lord Iesus tels thee, thou art not better whatsoeuer thou art, bur worse: Except thou repēt thou shalt likewise perish. Thinke no longer therefore with thy selfe, that thou shalt neuer be awakened: for by all likelihoods and probable coniectures, a winter will come, with such stormes and tempests, that shall awake thee, & pinch thee, & starue thee too, if thou prouide not in time for thy safetie. And take this withall, that the longer it be in comming, the sharper will it be when it commeth: because, to whom much is giuen, of him much shall be required. Therefore, *Goe to the Pismire, O sluggard, behold her waies, and be wise: for she, &c.*

Whether this winter bee neere hand, or farre off, and how wee may know it.

The fourth Sermon.

BVt all this will not awake the Sluggard. For he saieth with himselfe, Tush, tush, I pray you let mee alone: for though it bee likelie a winter may come, yet nowe it is summer, and winter will not come yet: Like the euill seruant in the Gospell that said, My master will not come yet, and so fell to beating of his fellowes still, as the sluggard falleth to sleepe still, and still puts off the day of his turning to God. And it seemeth that this is no newe deuise of the sluggard: for he hath learned it of the scornefull men of Ierusalem, and it is a common answere of all sluggards, that meane to dwell still in their sinnes: It will not come yet. When the Lord by his Prophet sent worde to Ierusalem

i. 28. 15. that a scourge was comming vpon them for

their sinnes, they cared not for it: for they had made a couenant with death, and were at agreement with hel, that is, they had a shift for euery thing: and admit, say they, that a scourge do come, and runne ouer vs, and passe through vs, yet it shall not come at vs: for wee haue made falsehood our refuge, and vnder vanitie are we hid. A goodly refuge, and a couering sutable, and best beseeming the scornfull sluggard. And what other refuge or couering haue all the sluggards of our time, but a refuge of falsehood, and a couering of vanitie? that is, a false refuge, and a vaine couering, which is as good as none at all. But because the sluggard is at that poynt, to thinke that it is yet a great way off: like the foole in the Gospel, who told his soule of pulling downe his old barnes, and building bigger, and of liuing many yeares, euen that night whē his soul was to be fetched away from him: wee will now go a little further, and as wee haue proued it a thing verie likely to see a winter come after this sunneshine summer of the Gospel: so wee will also proue, by the grace of God, that it is not farre off, but verie likely to come shortly vpon vs. I set neither houre, nor day, nor moneth, nor yeare: but would haue the sluggard to knowe that it is at hand, and not so far off as hee doth imagine. And let not this caueat be to dismay, or terrifie any man, except it bee the drowsie sluggard whom nothing will awake: but as a

Luke 12. 20

voyce going before the Bridgroomes shoute,
Matt. 25. 6. that they which now wãt oile for their lamps, may in time prouide against his comming. But how shall wee knowe that the Winter stormes of trouble and persecution are approching, that we may make our prouision? Surely, as Christ taught his disciples to know whẽ summer is at hand: so by the same rule wee may learne to knowe when winter is at hand. And by the figge tree both may bee learned:
Matt. 24. 32. *Learne the parable of the fig tree* (sayth Christ) *when her bough is yet tender, and it bringeth forth leaues, yee know that summer is neere*: Therefore by the rule of contraries, when the figge trees bough hath lost her tendernes, and cast her leaues, wee may know that winter is neere. The figge tree shall be the Church of England, the boughes the members of the Church, or professors of the Gospell; the tendernes of the boughs, the loue of the Gospel; the leaues, the profession of the Gospel; the fruites of the tree, the fruits of the Gospel; as loue, ioy, peace, long suffering, gẽtlenes, goodnes, meeknes, temperance. godlines, patience, charitie, sobrietie, faith, repentance, mortification of fleshlie lusts, and such like, which are
Gal. 5. 22. called in Scripture, the fruites of the Spirit: which should bee in all the true professors of the Gospel, because they are led by that spirit which is a spirit of loue, and of ioy, and of vnderstanding, and of counsell, and of courage,
Esay. 11. 2.

and of the feare of the Lord, as *Esay* sheweth: The hardnes of the boughes may shewe the cõtempt of the Gospel, which argueth (where it is) a departing of the grace of God: the fall of the leafe, may resemble the falling away from the sinceritie of the Gospell: which saint *Paul* calleth a departing from the faith: which he prophesied of, to come in the latter end of the world: which also argueth, that the end of the world is at hand. Now, to know whether the fig tree hath any fruit, or bee casting off of her fruit, leaues and all, great search need not to be made with a candle, as if it were a thing hidden in darknesse: for it is so euident that a man may see it a farre off. When *Ieremie* was set to make search in Ierusalem for one righteous man, that it might be spared: he was not willed to stãd stil in euery place that he came at, and narrowly to looke into euery corner, as though he should els haue wanted matter: but to runne to and fro in the streets, and it was enough: for their wickednes was so openly professed, that a man might see it as he ranne. So a man need not stand prying into euery corner of England, and leisurely to take a narrow view of euery mans life, that were too much: but let him runne to and fro in the streets, and open places of the land, and it is enough: so openly is wickednesse professed, and so manifestly is our filthie nakednes laid open. *Ieremie* ran through the streetes of Ierusalem, but he Ierem. 5. 1.

could not find one that executed iudgement, and that sought the truth: So they that execute iudgemut iustly, and seeke the truth vnfainedly in the Church of England, are least in sight, and must not doe it openly, least they be noted for Puritanes. Manie say, the Lord liueth, yet sweare falsely: there was swearing, and false swearing, and common swearing in the streets, and in the houses, and in the shops, and in the markets, and in the courts of Ierusalem: and the same is to be seene in England, and all vnder the cloake of religion too. And for these things the Lord hath striken vs, but we haue not sorrowed: and some hath he euen consumed to the terror of others: but neither they, nor others haue returned to the Lord. If we go along with *Ieremie* from the common people to the great men, what shall we finde? Surely they should know the way of the Lord, and the iudgement of their God should not be hidden from them. But alas, none more ignorant than many of them, they haue altogether broken the yoke of discipline, and burst the bandes of godlinesse. If a man looke into the Court, is not there also the fall of the leafe? for how else is the time spent? but (as the Apostle said to our forefathers) in sitting downe to eate, and drinke, and rising againe to play, studying who shall exceede and excell others in vanitie, pride, and brauerie, in flattering, and dissembling, in othing, and scoffing, in cham-

bering and wantonnes: but alas, there is no leisure to looke vpon the booke of God. If *Amos* the rough hewen heardman come thither to preach, there is no place for him, he must go againe to Bethel, what should such a fellowe doe there to awake the sluggard, and trouble the diuell in his sleepe? As for the often preaching of the word which was wōt to be there, how is it eclipsed, and abridged? and that which remaineth, alas what is it for the most part, but a sweete pleasing song, to rocke them fast asleepe in their sinnes, which were asleepe before? & happie were it for England if that kinde of preaching were not made a patterne for the most preachers in the land to followe. But how els should the people (when winter commeth) bee found frozen vp in their dregs (as the Prophet speaketh?) how els shoulde they bee hardened in their sinnes, and haue their condemnation sealed vp vnto them? As for the Prelates, & great men of the Church, haue not their figge tree also lost her tendernes, and cast her leaues aswel as others? Verily it is so manifest, that it cannot be denied: or els what is become of that ancient diligence and painfulnes in preaching, of that zeale and faithfulnesse in professing, of that courage & boldnes in reprouing, and of that louingnesse and lowlines in entertaining, that was in many of them before they were exalted?

Before *Hazael* was King of Aram, the Pro-

phet *Elisha* looked earnestly vpon him, and wept: & being asked of *Hazael* why he wept, he told him the cause, and that was because
2.Kin. 8.12. *Hazael* comming once to the kingdome, should doe much euill to Israel, and told him that he should burn their cities with fire, that hee should slaie their yong men with the sworde, that he should dash their infants against the stones, and rent in peeces their women with childe, which *Hazael* then tooke in such ill part, that he asked the Prophet if he thought him to be a dogge, that he should do such vile things. But yet when he was promoted to the kingdome, he did it. So if *Elisha* had come to some when they were students in the vniuersities, and afterwards zealous preachers elsewhere in king *Edwards* daies, and perhaps in our time too, and told them that they being then Oliues, should loose their fatnes, that they should proue cold and negligent in preaching the worde, that they should denie that which they thē maintained, that they should silence, and trouble their brethren, and strengthen the hands of the wicked, would they not haue been offended as *Hazael* was? but haue not promotion and preferment made it proue too true? Looke into the state of the Church, and beholde her ministers and watchmen, are they not for a great part of them, either blind and ignorant, or negligent, or vnfaithfull, or fearefull, or rash and heady, and vndiscrete, or

vngodly,& profane? And if any be otherwiſe, and approued for their learning,and painefulnes,and wiſdome,and courage, and godlines: as there be ſome ſuch, and(thanks be to God many ſuch)yet how are they hated,& moleſted,and made wonderments to thoſe that are round about them? If we come to the auncient profeſſors of the Goſpel,ſuch as in Queen *Maries* daies were zealous, and in the beginning of our Queenes raigne were forward to ſet vp the Goſpel of Chriſt,what ſhal we find but in the moſt of thē through the land, a generall numbnes,and Apoſtaſie,hauing put off the ſhoes of preparation for the Goſpell, and put on the ſhoes of preparation for all kinde of vanitie,preferring plaies before preachings, tables and cardes before the old and new Teſtament,reſoluing to be iuſt of the Kings religion,and to ſtand to nothing for feare of alteration. Theſe men haue beene made ſo drunken with proſperitie & eaſe, that they are fallen faſt aſleepe, not caring who ſtandeth and laugheth at their nakednes, hauing nothing left but their beardes,and their budges,ſignes of grauitie, like an Iuie buſh at a Tauerne dore, where there is no wine: but as for their loue,& zeale,and charitie,and pietie, and religiouſnes,&c. the date of them is out long agoe, and their coppies altered. And if theſe things be any where, are they not generallie reſting in the younger ſort? Others there be

which of late yeares haue also made a glorious showe of zeale to the worde, and of loue to the ministers thereof, which are also start aside like a broken bow: for as vntimely fruit, they were soone ripe, and soone rotten. At the first so far in loue with the preachers, that they would build their saluation vpon them. But by degrees (God cursing their pride, and preposterous zeale) they fell quite away, insolently condemning the church for no church, the ministerie for no ministerie, the Sacramēts for no Sacraments, but all to bee worse than naught, like the Barbarians, who one while tooke *Paul* for a murtherer, and another while esteemed him as a God. And with their preposterous proceedings, haue both hurt themselues, and hindred the whole Church of many good things, which otherwise might haue beene obtained, the Lord laie it not to their charge. Othersome at the first comming of their pastors amongst them, haue (in shew) giuē forth good testimonies of loue to the truth, who afterward haue also lost their tendernes, & cast their leaues, (but fruit they neuer bare) To these men the preaching of the word hath been acceptable at the first: and as a flash of lightning did a little dazle their eyes for the present time, but after a while, when it began to rubbe vpon their beloued sinnes, and the mockes of the wicked began to encounter them, they gaue ouer: and with *Demas* be-

Acts 28 4,6

ooke thēselues to the world againe, like men that repented them of their bargains. And not staying there, haue proued the soreſt & ſhatpeſt enemies to their power that might be againſt their mniſters, and the holeſome doctrine of the goſpel, in whō is fulfilled that fearfull saying in the Goſpel: *From him that hath not, ſhall be taken away, euen that which hee ſeemeth to haue.* Luke 8.18

I ſay nothing all this while of the infinite ſwarmes of Papiſts, & of Atheiſts, and of Neuters, and of Libertines, and of Epicures, and of Machiuels, and of Hypocrites, & time-ſeruers, and falſe brethren, and ſcoffers at Religion, & Proteſtants at large, & Schiſmatikes, and worldlings, and priuy whiſperers, & backbiters, and ruffians, and coſeners, and cutters, and many mo of that crue, beſides whoremōgers, and baudes, and theeues, and rogues, & a companie of rakehels which cannot be numbred, all which are permitted and ſuffered for money, & briberie, by baſeminded vnder officers to iet it, & braue it vp & down in the land, yea, with countenance & credite too, perhaps more than ſhalbe aforded to better men. And wher is he that dare ſpeak almoſt againſt thē, much leſſe bridle them: for feare of many diſpleaſures, and dangers? And is it not come to paſſe, that a man may with more ſafety & credite commit ſinne, then control ſin, which is moſt lamētable? It was once ſaid of Rome, (ſo far was it degenerate frō all grace & goodnes)

that *Omnia cum liceant, non licet esse bonum.* It was lawfull to bee any bodie, and to doe anie thing in Rome, but not to bee a good man. And is it not almost come to that passe in some places of England, that it is more tollerable for a man to bee what hee will, sauing a good man indeed? For that can hardly be without some trouble. Doest thou see now how the poore Church of God is pestered, and ouerrunne with weedes and wildernes? And doest thou not maruaile that the Lord hath let it alone so long? When thou seest the Church of God thus pained (though in respect of others of her sisters very blessed) imagine thou seest *Iob* aliue againe, sitting downe vpon his ash-heape, and breaking out with botches & sores from the top to the toe, and his griefe encreasing so, that his friends begin to sit aloofe from him, being so grieued with the sight, that they know not wel what to say to his comfort. And what doth all this foreshew, but that the Lord is hard at hand to visit the land with scourges, and to feed his people with the bread of affliction?

Iob 2.7,8,13

And further, it is to be obserued, how the enemies of the Gospel, and the Church of Christ doe encrease, how bold they growe, how disguisedly they goe, and how they can sute themselues to the present time, and frame themselues to euery company, hauing change of sutes, and visards wherein they maske it at

their pleasure that the church of Christ hath much a doe to discerne her friends and foes asunder: neither doth she know with whom to conuerse for pietie, or whom to trust for safetie. All our comfort (vnder God, whose eye still watcheth ouer the righteous) is, that our Mother is yet liuing, I meane her sacred maiestie, on whose lap the poore Church of the Lord Iesus may lay her head, whose tender loue and care doth stil reuiue the fainting spirits of Christs little flocke, which otherwise were euen readie to yeeld vp the ghost: but that their trust is in their great shepherd, who will both keepe and defende them that they miscarie not: No not one of his will he lose. This is some comfort yet, (God make vs truely thankfull for it to his diuine Maiestie) this is some comfort yet, I say, that our tender mother is yet liuing amongst vs, and Lord, for thy mercies sake, long prolong her daies to the cõfort of thy Church. But yet in this blessed cõfort there appeareth sufficiẽt matter to hũble vs, and to make the sluggard looke about him: For is not the Church now very sick, & weak? is not her Mother, our gratious Soueraigne, in continuall danger of trecherous hangbies, and bloodie traitors? Are not hollow hearted, and false harted subiects admitted to her gracious presence manie times, more than she or her friends know of? But that the Lord hath still incased them, as cunningly as they masked it,

(blessed be his name.) And doe not the bloudy Papists (for that is their brand) stād behind the cloth, as it were, with their swords drawn, readie euerie houre to step vpon the stage, & to play their parts? doe they not onely waite for a day, like *Esau*, who purposed to kill his brother when his father was gone? Well, the Lord is in heauen & laugheth them to scorne, and knoweth how to dispose of their purposes & intents wel enough, and can preuent thē if it please his Maiestie (as he hath done:) but this may greatly humble vs, and awake vs. Againe, as we haue obserued in the preaching of the Word where it is, a great defect in respect of the manner which is too pleasing: so also may we obserue (if our eyes be in our heades) some corruption in respect of the matter in many places, though not so generall as the former. And that is not lightly to be passed ouer, but wee should learne in the feare of God to make some vse thereof. And let the sluggard consider well of it, that when any shall now in so great and cleare a light of the Gospel, popishly maintaine the 7. deadly sins: or call in question our iustification by faith in Christ alone: or denie to the Church the assurance of her saluation by Christ: or discourage men frō the reading of the scriptures: we are to thinke of these things. Last of all (to conclude this point) when any shall teach that we must beleeue as the Church beleeueth, without exa-

mining the doctrine by the word: and if any man be deceiued, that it is sufficient for him to say before the Lord, that the church deceiued him: as if it had ben sufficient for *Adam* to say, his wife deceiued him, & the serpent deceiued her. Whē thou heareſt (I say) of these things, lay them to heart & take them as prognostications of further matters, and forerunners of greater euils to ensue: especially seeing the people are as greedie to drinke, as others are to broch whatsoeuer it be. Therfore the Lord in his rich mercie open our sluggish eies, and awake vs truly out of our dead securitie. And as Christ said, When you see the abomination of desolation stand in the holie place, let him that readeth consider: So, I say, whē you see the corruption of sound doctrine, and the abomination of popish filth stand in the holy place, let him that heareth consider: for it is Gods doing, though it bee the diuels suggestion, and that iustly for our sinnes. Matt. 24. 15.

Thus haue we runne about the streetes, as *Ieremie* did, and in casting our eyes here and there, wee haue found that which you see: much more is behind that we see not. But this is sufficient to proue vnto the sluggards face, that as a winter is likely to come: so (if God bee not exceeding mercifull) by all signes and tokens it is hard at hand: for the figge tree hath lost her tendernes, and there is generally a fall of the leafe in all places: and when wee

see that, we may know for a certain that winter is neere, therefore (O Sluggard) put off the time no longer: but while it is yet summer prouide against winter, least thou repent it too late. By this time the Sluggard might haue beene awakened, but he sleepeth stil: & therfore now let vs heare the Lord calling on him and what answere hee will make when hee is called.

The fift Sermon.

9 *How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?*
10 *Yet a little sleepe, &c.*

THis question demanded of the sluggard, doth most notably set forth his nature, which delighteth in sleeping long, which loueth ease and idlenes, which hateth labor & diligence, & yet counteth al but a litle, though he hath bin lõg idle: & finally, is so far from amendment, being admonished, that he resolueth stil to continue as he began, excusing it by a little, and a little. Whereby we may see, that whatsoeuer can be

said to the Sluggard, that wanteth the spirit of God to quicken him, is but as so much water powred on a Blackamoore, the water is spilt, and the Blackamore is neuer the whiter.

In this demaund to the Sluggard, the Lord expostulateth the matter with al of vs for our duties, & rowseth vs vp out of our dead sleep, to shew that we are all too careles in our duties commanded of God: So loth is the Lord to leaue vs vnto our selues, that whē he hath called once, he calleth againe, and debateth with vs for our careleſnes, as he did with Israel his owne people for their vnkindnes and wilfulnes, in refusing the means of their saluatiō: saieng, *Why will you die O house of Iacob, why will you die?* That both they & we might see the great goodnes of the Lord towards vs, and that the Lord might be iustified when we are iudged, & cleered when we are condemned: becauſe our destruction is of our selues, which sleepe on still when wee are called, and yet count all but a little. And this may serue as a notable patterne of loue for Christians to follow in reclaiming their brethren that goe astray: wherby we are taught not to giue them ouer at the first: but when we haue taught, to teach againe, & though we haue called once and often, yet to call againe, and not to leaue teaching, & instructing, and calling, and expostulating with them till they heare, and returne, if there be any sparke of hope left vnto

Ezec. 18. 31.

Psal. 51. 4.

vs: like those that blow at a coale till it hath set al the wood a burning. And in dealing thus with our brethren, let vs but imagine that we are labouring to fetch one againe that is fallen into a swoune, who with often rubbing and chafing, with much pinching, boxing, and wringing, may bee recouered againe, or els not.

The former patterne of diligence in the Pismire was sufficient to controll vs all, and to humble vs, for our slouthfulnes in our calling, (if wee were wise indeed, for a word to a wise man is sufficient) and very effectuall is that doctrine which the Lord hath taught vs by it: yet it pleaseth God to goe on still in expostulating and debating the matter with vs (as wee see) whereby we may learne, what a hard matter it is to awaken our sluggish nature, & when we are awake, as hard it is to keepe vs awake: for our eies are no sooner open, but we fall to nodding againe: Like the Disciples of Christ, who slept on still, though their maister called them, though he called them loud, & often, though the tempter were neere, and they in danger of falling into the pit of temptations; yet coulde they not watch so much as one houre, so heauy were they: And so is it with vs, if we bee as good as Christs disciples. Now if the best be so heauie and sleepie, what are the worst? The experience hereof we haue daily: Let vs go but to the Temple where the word

is preached, & there we shall see men no sooner set downe, but fast asleep. And the like we find at home in perfourming our spirituall exercises, whether it be of praier, or reading, or singing Psalmes, or instructing our families, though Gods spirit doth sometime touch vs, and awake vs, yet are we soone forgetfull, and sleepe creepeth on againe. Therfore the Lord giueth vs to vnderstand, that we haue need of many words to rowse vs, and all little inough. For sinne is stubborne, like a monster whose face is of brasse, whose necke is of yron, and his heart as hard as an Adamant. And therefore whē the Prophets had to deale with the stubborne Iewes, the Lord told them they should deale with a stifnecked people, whose neckes had sinewes of yron, and therefore would not easily bow to the yoke; and their faces were of brasse, and therefore would not blush at any thing, & their hearts were harder then the flint stone, and therefore would not easilie relent. They were euen such as the preachers now adaies speake vnto. *Paule* saith he spake often against belligods, which are enemies to the crosse of Christ, telling thē that their glorie would be their shame, and their end damnation, if they repented not: and yet they continued still in their sinne, as if it had neuer ben touched, and *Paul* continued still in beating vpon them for it, as if hee had neuer touched them: to teach vs, that it is not enough to

Eze. 3. 7. 8. 9

Phil. 3. 18.

glaunce at sinne a farre off, (as the manner of many is) and to touch it lightly, and away, as some would haue it: but to hammer him, and neuer to leaue beating and calling vpon him, til he be made either to yeeld, or to flee: which cannot be done with glauncing, & touching: for he hath a thicke skinne, & hard scales, vnder which he lieth fast asleepe. And this the seruants of God haue well vnderstood: therfore *Dauid* (being guiltie of his owne slouthfulnes in the seruice of God) made vowes, & bound himselfe by band as it were, to a more
Psalm. 119. 106 constant course in the seruice of God: *I haue sworne* (saith he in one place) *and will performe it, that I will keepe thy righteous iudgements.* In another place, the Church praieth God to *remember Dauid*: that is, his couenaunt made
Psalm. 132. 1.2.3. with *Dauid*, & all his troubles: And amongst other speciall vertues that he is discribed by, this is one, that he swore vnto the Lord, and vowed vnto the mighty God of Iacob, saying, & vowing, that he would not enter into the tabernacle of his house, nor come vpon his palace, or bed, nor suffer his eies to sleepe, nor his eielids to slumber, nor the temples of his head to take any rest, vntil he foūd out a place for the Lord, & an habitation for the mightie God of Iacob. Thus that holy man (perceiuing his zeale to faint) would bind himselfe in many obligarions. And thus also in the exercise of praier, the seruants of God doe vse

many words, not becauſe they delight in many words, and vaine babling (as Phariſies and Papiſts, which labour it with their lips, thinking to be heard the ſooner for their lip-labor) but therby labouring to amplifie their griefe: and becauſe they doe not yet ſufficiently ſee the wants that be in themſelues, therfore they vſe many words, as bellowes to blow vp their mindes, and to kindle their fainting ſpirits in zeale, and feruencie. And for this cauſe likewiſe the ſeruants of God haue ſet themſelues to their taske of reading, and praying, and ſtudying, that ſo much they will reade (if God will) euery day, and ſo often they wil pray euery day, as *Dauid* and *Daniel* ſet themſelues to pray three times aday at the leaſt. And thus I ſay in theſe and all other thinges belonging both to their calling, and to their profeſſion, they haue ſtill tasked themſelues, & applied their taske through the grace of God, which (as S. *Paule* ſayth) worketh and laboureth in them, fearing leaſt otherwiſe they ſhould doe but little or nothing. And in the doing of their taskes, it is a wonder to ſee how ſluggiſh they are, & what a number of lets, and lions lye in their way (as the Prouerbe ſaith) that they be conſtrained to pricke themſelues forward, & then they drag their legs after them too. Dan. 6 10.

In this demand we are (as we ſee) accuſed, and indited of making great delaies of thoſe duties which we owe to God. A matter ſure-

Note that. ly very worthie to be expostulated: for it is a true token of a soule that feareth not God, to driue off so long the doing of that which the Lord by his word requireth to be done: for if they feared God, they would be more diligēt, knowing that God is able euery minute to cast them downe to hell, and to presse them with his iudgementr. Some goe on (for all this) and say, the time of their calling is not yet, they are not called yet: although they heare the word, and know in their owne conscience that they doe euil, yet they goe on like desperate wretches making a mock at the iudgements of the Lord, & say they are not called yet, whē they are most euidētly conuicted in themselues, & by themselues. And being told of it, they tell vs, that they must pray to God to be mercifull to them in that, and so they continue still in their rebellion, bathing and rotting in their sins, like *Naaman* the Assyrian, who said, *God be mercifull to me in this*: for though he knew it to be a sin to goe into his Rimmon, yet hee must goe in & do as his master did, and God must dispense with him in that. Many such *Naamans* there are still, which haue one Rimmon or other that they know of, and yet they sleepe on still in their beloued sinnes: some in vsury, some in whoring, some in stealing, some in swearing, some in oppressing the poore, some in deceiuing both poore and rich, some in scoffing at Religion, some in prophaning

the Lords ſabbath, ſome in perſecuting their brethren, ſome in their ambitious and vaine-glorious attempts, and ſome in one ſinne, and ſome in another, euery one hath his Rimmon. And thinketh in his baſe conceite, that the Lord is as negligent in puniſhing of their preſumptuous rebellions, as they are in obeying his holy commaundements: but let them take heed of dallying too long with his Maieſtie, for hee will not bee mocked, though they be deceiued.

The Children of God are commended (in the word) for their diligence in obeying the will of God, when once they know what was his pleaſure: When *Abraham* was commanded to circumciſe himſelfe, and all the male that were in his familie, he might haue ſought many toies to driue off the time, as that he had many ſoules in his houſe, himſelf was 99 yeres old, but he circumciſed them al preſently that ſelfe ſame day. So when he was commanded to caſt out his ſonne *Iſmael* ouer night, hee gate vp early in the morning, and did it, as he was commaunded, which might bee a hooke to pull out his very bowels: to caſt out his ſonne was greeuous vnto him (as the ſtorie ſheweth) yet he did neither deny, nor delay the doing of it. So in the 22 of Geneſis wee reade, that when he was commanded to offer vp in ſacrifice his onely ſonne *Iſaac*, (which might haue cut his heart ſtrings in peeces) yet

Gen. 17. 23.

Gen. 21. 13. 13. 14.

he delaied not the time, but rose vp earely in the morning, and went speedilie about it: I am perswaded that *Abraham* loued his sons, (and he had cause so to doe) as dearely as wee loue our sinnes, and yet when God commaunded him to cast out one, and to kill the other, hee was readie to doe both: how ready then should we be to obey the Lord when he commaundeth vs to cast out, not our children, but our iniquities, & to sacrifice not our sonnes, but our sinnes, which else will cast vs out of Gods fauour, & sacrifice vs in the valley of *Gehinnom*, that is, in the pit of hell fire? Surely, if wee beleeued the promises of God, & feared the iudgements of God as *Abraham* did, we would no more sticke at the matter then he did. Many haue receiued as good a warrant from God and her Maiesty, both of Magistrates, and Prelates, and Pastors, and people, for the casting out of many abuses & corruptions, both in the Church & commonwealth, & in their priuate families, as *Abraham* had for that which he did, but they are not yet halfe so forward as *Abraham* was, nay would to GOD they were not backeward: which sheweth, that though *Abraham* were the father of the faithful, yet he is not their father, because they are vnfaithfull.

If men cannot like that dutie which commeth slowly from vs, much lesse is it acceptable to God. We must first serue our selues, &

then obey God, as hee that would first goe home and bury his father, and then come and follow Christ. But this obedience loseth the fauour of God, therefore what reward can they looke for, which haue a purpose indeed to leaue their sinne, but not till their sinne leaue them? That will serue God, but that is when for want of abilitie, or occasion they can serue the diuell no longer? That will measure out the Lord a part, but yet with a false ballance? That will giue the Lord the cuppe, but it shal be whē the diuell hath drunke the best of it, and nothing is left but the dregges of old age in the bottome? Oh let vs consider what we pray when we say: *Thy will be done in earth by vs, as thy Angels doe it in heauen.* The Angels neuer delay their busines, but doe it speedilie, and therefore the scripture doeth giue them wings, to note their swiftnes: now if wee say this praier, and doe not serue God diligently, what doe we else but dallie with his maiestie. Matth. 8. 21.

How long wilt thou sleepe, O sluggard? How long shall God daunce attendance vpon thee? As the Lord in his demaund doth charge vs with delaies in his seruice, so in the same wordes he doth likewise teach a way to redres the same. And that is to consider howe long wee haue slept, or howe long wee haue made the Lord to wait our leisure in euerie thing. And in the Scripture wee shall finde that by this meanes

the children of God haue bin much ſtirred vp to doe their dutie. In the 119. Pſalme verſe 60. *Dauid* ſaith, He conſidered his waies, and then made haſte to keepe the commaundements of GOD, which hee did not before he conſidered his waies, that is, before he conſidered how long he had gone out of the right way, and wandred in his owne crooked waies: to ſhew that the cauſe why we put off the keping of Gods commandements is, becauſe we conſider not how long wee haue dwelt in our ſinnes. But if we doe conſider how long God hath forborne vs, and ſwallowed vp our ſinnes in his mercies, this would make our ſtonie hearts to relent, except we were paſt all goodneſſe. To conſider (I ſay) how long the Lord hath ſpared vs when he might oftē moſt iuſtly haue puniſhed vs: how he hath euery morning renewed his mercies with vs, when hee might haue conſumed vs in our ſins: and how long wee haue diſobeyed him, and prouoked his maieſtie to wrath, except we were deſperate, and giuen vp to a reprobate minde, theſe things woulde wring bitter teares from our eyes. He hath wooed vs, and beſought vs this 36 yeares, by his word, to bee reconciled vnto him, and ſtil we prouoke him. Then let the ſluggiſh Magiſtrates conſider of this: How long will they neglect the glory of God to ſet vp their owne? How long by their euill examples ſhall the people ſtumble and fal into hel?

How long ſhall the poore crie out for iuſtice? How long will they continue in diſcountenauncing of good men and good cauſes, and manie foule faultes moe would be conſidered of them, how long they haue continued? This is alſo for the ſlouthfull miniſter to thinke vpon: How long will they keepe the doore of Heauen ſhut? For if they had preached diligently and faithfully, it had beene impoſsible for poperie to haue crept into ſo manie minds as it hath done. How long will they betray Gods cauſe, and let the people periſh for want of inſtruction? So to the adulterer alſo, howe long ſhall the Lord beare thy filthineſſe, and how long wilt thou abuſe thy bodie, and thy ſoule in his ſight as thou doeſt? And how long will the Vſurer eate vp the Lords people, as one eateth bread, and grinde the faces of the poore like a milſtone? This muſt alſo come to the quarreller, & malicious perſon to be conſidered of: how long will they abide in their hatred, biting one of another? is there no end of their malice? will their raſh iudging, and condemning one of another neuer come to an end? This is alſo ſpoken to Parents: howe long ſhall the Lord call vpon you, to bring vp your children in the feare of his name? How long will you ſuffer them to liue ſo wantonly, and ſo looſely as yee doe? How long ſhall they goe vp and downe the ſtreetes with ſuch filthie ſongs, oathes, and ribaldries in their

mouthes to bewraie their filthie education withall? Consider of this question also, you that be seruants, How long shall the worlde complaine of your idle and vnfaithful seruice? When will you begin to adorne the doctrine of the Gospel, with your good conuersation? This is also for vnthriftie gentlemē, that spend their dayes in play, and riotting: How long will you bee vnfaithfull stewards? how long shall the Lord wait for your conuersion? This is also to occupiers, which liue by false othes, by false waights, and false lights, & false tales: how long shall the Lord daunce your attendance for the reformation of these abominations? There be many moe that are also to cōsider of this point: but that which the Lord speaketh to one, he speaketh to euery one, *how long wilt thou sleepe, O sluggard?* Though the woman of Samaria dallied and iested long at the words of the Lord Iesus, yet at the last when Christ told her what she did, & she perceiued him to be the Messias indeed, she beleeued, and ran into the citie, and called her neighbours to come and see. Christ hath told vs al that we haue done, and al that we ought to doe, and yet we beleeue not his words: but put them off with scoffes and iests: and those that would goe to Christ wee doe not further them, but hinder them. Now, if wee continue at this stay, shall not the woman of Samaria condemne vs? In the 18. of Luke the 4. and 5.

Ioh 4.29.

verſes, we reade of a wicked Iudge, which feared neither God nor man: yet when a poore woman was importunate with him, at the laſt he heard her. The Lord by his miniſters (poore men I confeſſe) hath beene importunate with vs to heare his ſuite, and to reforme our ſelues by his word, which is not for his good, but for our owne, as he ſayth in Deut. *oh that there were ſuch a heart in my people to heare me, and obey me, that it might go well with them, & their children.* But yet we heare him not. Now, if we ſtill ſhall giue him the deafe eare, hardening our hearts when wee ſhould heare his voyce, ſhall we not ſhewe our ſelues worſe than hee, that feared neither God, nor man? When Chriſt forbad the diuell to torment and vex a man, he trembled at his word, and obeyed his commaundement. There be many that deuiſe with themſelues how to moleſt and vexe the children and ſeruants of God, for profeſsing the truth, and diſcharging a good conſcience: The Lord Ieſus hath often forbidden them crying to them as hee did to *Saul: Saul, Saul, why perſecuteſt thou me? thou doeſt but kicke againſt the pricke*: and yet they ſtill perſiſt in their purpoſe. By which it ſhould ſeeme that they haue leſſe feare of God in them then the diuell himſelfe: and if they ſtill continue ſo, ſhall not the verie diuels of hell condemne them?

Deut. 5. 29

Acts 9.

When the Lord ſpake the word, the flyes, Pſal. 105. 31

and the lice came, and were obedient to his commaundement. God hath spoken manie words to vs, and yet wee obey not: therefore they also shal condemne vs. Whē God spake, the grashoppers came, and caterpillers innumerable vpon the land of Egypt, & when he spake the word, they went away too. There bee manie caterpillers come amongst vs, before they were called, and all the wordes in the worlde will not driue them away againe: therefore the caterpiller of Egypt shall condemne the caterpillers of England, in the day of iudgement. Though *Peter* did three times
Luke 22.61. denie his master: yet at the last, when Christ looked vpon him he remembred himself, and went out and wept bitterly. We haue oftner then three times denied our master, Christ hath both looked vpon vs, & spoken vnto vs, but yet we remember not our selues: nay, we are so farre from weeping and grieuing at the matter, that we rather reioice & laugh it out. Therfore if we still so continue, what weeping and wailing will there be at the last? For it is
Luke 6.25. said in the Gospel, *Woe bee to them that laugh and reioice now: for they shall weepe and lament.* When God had both warned *Pharaoh* to let Israel goe, and plagued him for detaining of them still: at length he asked him this questiō,
Exod. 10.3. *How long wilt thou refuse to humble thy selfe before me?* So the Lord hath warned vs often to let our sinnes goe, and hath also in some mea-

ſure plagued vs for keeping them ſtil Now he asketh vs alſo the ſame queſtion: How long will you refuſe to humble your ſelues before the Lord? which argueth that we are growne as hard & as deſperate as *Pharaoh* was, which is alſo a ſigne of greater plagues yet to enſue. Now this is fearefull and grieuous, when the Lord commeth vpon vs with ſuch queſtions: for that ſheweth that he doth not onelie note our ſinnes, but the long time that wee haue prouoked him by them, and that hee is euen wearie in bearing them any longer, and mindeth to vnburthen himſelfe of them, and to beare no longer. And commonly we may obſerue in the ſcriptures, that when the Lord cõmeth with (*How long? and how often?*) there is ſome great iudgement following: as in the 14. of Numbers the 11. verſe, *The Lord ſayd to Moſes, How long will this people prouoke me, and how long will it be, er they beleeue me, for all the ſignes which I haue ſhewed amongſt them?* Then marke what followeth in the next verſe, *I will ſmite them with the peſtilence, and deſtroy them, &c.* to ſhewe that though the Lord beareth long, yet hee will not beare alwayes. When Chriſt ſaid, *O Ieruſalem, Ieruſalem, how often would I haue gathered thee, as a henne gathereth her young ones, and thou wouldeſt not?* So great was his griefe conceiued with the remembrance of thoſe miſchiefes that were to come vpon Ieruſalem, that hee could not vtter his

speech without shedding of teares. Therefore when the Lord commeth, expostulating the matter with vs in this sort, with *How long*, and *how often*, &c. then let vs beware, if euer wee beware, whether it be spoken in generall to al, or in particular to any one man, that hath bin often warned by the hand of God vpon him.

Exod. 32. 10, 11. Had not *Moses* prayed for the Israelites, they had perished oftentimes in their sinnes: so if some did not pray for vs, (whom yet wee can as hardly abide, as they could abide *Moses* when they would haue stoned him) surely wee had perished yer this time. When the Lord sware in his wrath that the Iewes should not enter into his rest, he set them downe the causes which moued him therunto, and those were in number fiue: They tempted him, to trie what he could doe: then they prouoked him by their often murmurings, &c. then they grieued him with their continuall vnkindnesses and rebellions: then their hearts were filled with error. And how could it be otherwise? for they cared not for the knowledge of his waies. And to aggrauate the matter, and make their sinne appeare in his full ripenes, he sets down the time how long they had continued at that stay, saying, *Fortie yeares long haue I beene greeued with this generation*, &c. Fortie houres had been much to grieue the Lord, but fortie yeares was intollerable. Now the same sinnes are wee also to be indited for: and if no

Iurie will find the inditement, our own consciences wil cry guilty. And how long haue wee grieued, & tempted, and prouoked the Lord? Hath it not been euer since the Gospell came among vs? waxing euery day worse & worse? And what doth that now lacke of forty yeares long, haue I ben grieued with this generation? surely but a little. Thus the Lord we see marketh wel inough euery thing, not onely what we doe, and how we liue, and how we sin: but how long we haue sinned, and how often wee haue been warned, and how long we haue refused to returne, and to humble our selues: yea the Lord marketh how many yeres, how many moneths, how many weekes, how many hours, how many sermons, & how many sentēces in euery sermon wee haue passed ouer in careles contempt, without trembling at the word of the Lord, or profiting by his corrections. And according to the time of his long suffering & patience, & of our stubbornnes & disobedience, shall his iudgements be powred vpon vs, if wee doe not preuent them by true and speedie repentance. Long did the olde worlde sleepe in their sinnes: long did *Noah* preach against their sins, and at last the floud came & awakened them to their cost. Long did Sodom and Gomorrha sleepe, and long did they vexe the soule of righteous *Lot* amongst them, & at last the fire of Gods wrath awakened them. Long slept Ierusalem in se-

curitie, but at the last their enemies awaked them So *Nabuchadnezzar* heard his dreame as a dreame, & *Daniel* told him what would come of it long before it came, but he fell a sleepe againe: & at last the Lord turned him out amongst the beasts, and then he remembred himselfe: but he was seuen yeares first in learning his lesson.

And this is most certaine, The longer the blow be in fetching, the heauier wil the woūd be when it commeth: And the deeper the arrowe bee drawne in the bowe, the deeper it pearceth when it is let flie. Now in trueth, all this time the Lord hath forborne vs, he is but bending of his bowe, and whetting of his sword, & aiming at the marke: and becauſe he doth not yet let goe at vs, we thinke there is no such matter. But we deale with the Lord (oh miserable wretches that we are) as birds play with a skarre-crowe standing in a corne field with a bowe and arrowe in his hands, as though he would shoote, but doth not: and therefore they euen waxe bolde by little and little, & at last euen flie to him, and sit downe vpon him, and picke vpon him. In al holy reuerence of Gods vnspeakable maiestie be this compariſon made, which serueth onely to declare the base, and brutish conceipt that the wicked haue of God, & his long suffering of thē. But who knoweth the force of the Lords wrath? (sayth the Psalmist) for after as a man

Psal. 90. 11.

seareth, so shall his wrath be: & when it commeth, it shall burne like mountaines of fire, which no sea of water shal be able to quench, if once his wrath be kindled, yea but a little.

And on the other side, (for the comfort of the godly & faithful, which haue a sanctified desire to awake out of their sleep, & to serue the Lord at the last in all holie obedience, & careful diligẽce) though we haue long tempted the Lord, and tried him: yet if now at the last we awake in trueth, we shall finde, that as he hath ben long in suffering, so he will bee as rich in mercie. The prodigall childe was long absent, and at last (returning truly humbled) was welcome to his father, and ioifully receiued: & so shall we be to our heauenly father, if we make such a returne, and that betimes. Therfore let none be só desperatly minded as to continue stil his old course, as though there were no hope of grace at his returne. And let none be so discouraged with the remembrãce of his long sleepe, as to runne quite away from the Lord: for God will find vs out whersoeuer we become, as he did *Adam* whẽ he had hidden himselfe (as hee thought) among the trees of the garden. The diuell indeed will be readie to shewe thee what a great way thou hast to goe backe againe, what a number of duties neglected thou hast to repent of while thou didst lie asleepe, & how hard a thing, & impossible it is for thee to performe all this;

and all to discourage thee, and to keepe thee still fast asleep, but beleeue him not: for wherfore doth the Lord els put thee in mind of the same things, but to haue thee awake and bee diligent in doing thy duetie hereafter? And wherfore els doth he thus reach forth the hād of his grace vnto thee, but to helpe thee vp, which canst not help vp thy selfe? Therefore giue ouer now at the last, & be resolute in the worke of the Lord, and the Lord hath promised, that all that is past shall be forgotten. Let vs therefore in the feare of God, leaue our delaying, and descanting, and lay this doctrine to our hearts, that it may appeare in our liues, that we be truely awakened, and all will bee well: if not, but our purpose be to sleepe still, then the Lord by his Apostle doth giue vs to vnderstand, that custome of sinne will breede hardnesse of heart, and hardnes of heart will bring forth impenitencie in the end, that thou shalt not be able to repent if thou wouldest. And thus haue we heard the Lord calling to the Sluggard, and expostulating with him for his long sleeping. Now wee will heare what answere the Sluggard maketh vnto the Lord.

The

The Sluggards anſwer.

The ſixt Sermon.

10. *Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe.*

IN this anſwer the ſpirite of God doth ſo liuelie deſcribe the condition of the Sluggard, that he may know he is in his boſome, to ſhew vs that hee can paint out our ſins as plainely as we do commit them: for he is in our hearts, and waiteth vpon vs, and can tel what we doe, and though the wicked cannot ſee them, becauſe the diuell hath blinded their eies, yet Gods ſpirite doth ſearch them out, becauſe all thinges are open in his ſight, be they in reſpect of men neuer ſo ſecret.

Now the Lord in cauſing the Sluggard to ſpeake for himſelfe, doth make it knowne to all the world, that he hath no wrong offered him, becauſe his owne mouth hath teſtified a-

gainſt himſelfe, and openly ſhamed himſelfe, and therefore his condemnation muſt needes bee when it commeth, both great, and iuſt. For wheras other ſinners being called to their anſwers, were both afraide of God and aſhamed of themſelues, the Sluggard cleane contrarie, as a beaſt that is paſt all feare of God, & ſhame of the world, reſolueth ſtill to continue in his old courſe, counting all but a little. When *Adam* and *Eue* ſawe their nakednes they bluſhed, & feared, and ran away for feare, thus wrought their pride and diſobedience: when *Caine* ſawe his wickednesſe, hee knew not what to doe, except deſpaire, but wiſhed it vndone againe, & thus did murther beſtirre himſelfe, when hee was awakened: when *Dauid* was rowſed for his adultrene and murther, he ſaid that he had offended: when *Paul* was called to his anſwere for perſecuting Chriſt, hee fell to the ground aſtonied, and tooke a new courſe: when *Peter* was awakened for denying his Maiſter, he went out and wept. And thus wee ſee that when pride and diſobedience haue ben called, they haue feared the iudge, and when murther and adulterie were called, they feared the iudge, when perſecution and treaſon were called, they feared the iudge: And all other ſins being rowſed out of their holes, haue ſtartled at the cal, ſeeking either how to yeelde, or how to flie. And being conuicted, haue all cried like the

prisoner at the barre, O my Lord be good vnto me now, & I will neuer doe the like againe. But when slouth and negligence were called, and endited by the name of careles his children, they (in steed of submitting themselues to the mercie of the iudge,) stande to the defense of their fault, and like beasts both careles, shameles, and graceles, in steed of saying, pardon O Lord that which is past, and wee will take a new course; they crie out to the wonder of all the world, and the vtter shame of themselues, *Yet a little more sleepe, and a little slumber, &c.* We haue not inough yet, and all is but a little, so that shamefull was pride, and rebellion, and murther, and whoredome, and persecution, and treason, and all other sinnes, but shameles is the Sluggard, and passeth them all in wickednes.

Here then vve are taught to make a reckoning of our sluggishnes: and it argueth that vve count all too little, to giue vnto sinne and Sathan: as though they were two such deare friendes of ours, that vvee could not doe too much for them. And the diuell on the other side vvho hath taken vp his lodging in the wicked, & gotten like a fawne ghest into the mindes of the godlie, hee crieth still, a little more, a litle longer, and though wee haue suffered him with his impes to lie sleeping in our Churches, in our common-wealths, & in our shoppes, and markets, in our houses, and fami-

lies, and in our soules almost fortie yeares, and in some twise fortie yeres: yet he hath taught vs to say, yea a little, & a little, & still he must haue a little more, like *Achsah* in 15. of *Ioshua*: who when she had begged of her Father an inheritance of the South countries, then she must haue certaine grounds with wels & springs. Such a shameles begger is sin, and Sathan, that they neuer leaue begging, like hungrie courtiers, and couetous worldlings, which will not sticke to beg their owne brethren for fooles, to haue their lands: and not rest there neither, but would beg the garment from the Kings backe, and the King himselfe too, with a good will, if they thought they might haue them for the begging; and yet count all but a little. So plaieth the diuel too, he wil stil haue a little, and a little, and neuer leaue til by little and a little he getteth both body & soule into hell. And so sweet hath he made sin to the tast of the wicked, that they crie still a little more of it, and find no fault with it: but that there is too little, & they cannot haue inough of it; like little children which knowe not what is good for them: if they begin to tast hony once, they will not leaue eating by their good wils, till they be sicke with eating. And so greedie of sleepe is the Sluggard, that as *Esau* would sel his birthright for a messe of pottage; so he wil sell his soules right for a messe of sleepe, and a little more of sin.

Iosh. 15.

But as for religion, and things pertaining to the worship and seruice of God: as the knowledge of the waies of god, & the graces of the spirit of God: they thinke that of such things they haue enough, when they haue nothing, like the luke-warm Laodicians, who thought they were rich, and increased with goods, and had need of nothing: when they were wretched, & miserable, & poore, & blind, & naked. Apoc. 3 17.

And here now appeareth the difference betweene the wicked and the godly: for the seruants of God hauing a little mortified themselues throgh the grace of god, they are come to this point: that all they can doe is too little for the seruice of God, but are desirous still to serue him more, & better, & stil to bring more and more knowledge, more faith, & more repentance, and more loue, and more zeale, and more holinesse, and more courage, and more good workes, to the glorifying of their heauenly father. So free harted are the true children of God, whome the sonne of God hath made free indeede, that they thinke they can neuer doe inough, like the freehearted Iewes, which still brought either golde or siluer, or silke, or haire, or one thing or another to the building of the tabernacle, & as they left not bringing till they were stayed by proclamation: So in building the spirituall tabernacle of the Lord, the children of God leaue not comming, and going, to the exercises of religion, Ioha 8. 36.

preaching and reading, and hearing, and meditating, and practising till they bee staied by death: for proclamations, and lawes, and statutes, haue beene made; but all that could not stay them, nay, it hath made them more diligent, and painefull like the Pismire, because they perceiued winter to approch: yea they doe also encourage their owne soules, and their brethren with them, saying as *Eliah* said
1.Kin.18.41. to *Achab*, *Get thee vp, eate and drinke, for there is a sound of much raine*: so say they one to another, get thee vp, read and studie, preach and praie, and lose no time, for there is a sounde of much trouble: and al their feare is, that they shall be stopped and stayed by the way, when troubles arise, as *Eliah* feared least he and *Achab* should be staied by the raine. They can scarcely haue any rest in their hearts, but are
Psal.42.1. still panting with *Dauid* for breath, like the Hart in continuall chase. They thinke they haue done nothing, they can see nothing but their sinnes and wickednesse, their rebellious motions, and corrupt cogitations of their owne false hearts, doe still appeare vnto them, and affright them: they suspect all their doings like *Iob* that holy man, who feared all his wayes. And when they haue done the best they can, they still condemne themselues for vnprofitable seruants, still crying out to their soules, as Christ said to the young man that was so forward in the Gospel, yet one thing is wanting:

so they say, yet my soule, either for the matter or for the manner something is wanting. It is not then with the godly christian, as it is with the superstitious Papists, which thinke they may serue God inough, by their own deuises, and stints of mattens and their euensongs, and their Orisons, and their Kyrileysons, and their Masses, and their Ladies Psalters, & their Iesus Psalters, and their often belabouring the name of Iesus, and their pattering of beades, besides their pipings, and singing, and perfuming, and aboundance of draffe more to fil vp the tubbe withall, that let the hogges come home neuer so hungrie, yet there is meate enough for them, and some to spare for their friends that will giue any thing for it, which they call works of supererogation. Now when their taskes are done, all must be set vpon the score, and the Lord must bee beholding to them for their deuotions, and Heauen they must haue of dutie, not of fauor: like the meritmongers of Ierusalem, who going to Christ in the behalfe of the Centurions seruant that laie sicke, tolde him that hee had deserued to be healed at his hands, because the Centurion had builded them a synagogue. And not much vnlike is the seruice of Atheists & Protestants at large, liuing vnder the Gospel, though they defie poperie with open mouth, and wide throates, yet they are too popish in this point: for do they not think that God is well serued Luke 7.4, 5

of them if they goe to Church when Sunday comes, and heare a few cold praiers read, and after dinner spend the time at Cardes, or Tables, or Bowles, or Churchalings, or in one vanitie or other: but if they haue bin at Church in the forenoone, though it were but to sleepe at the sermon, the Lord is much beholding to them. But to come at the beginning, and continue waking, & attentiue to the ending, both forenoone and afternoone, that they thinke may serue for a great while: but to haue preaching euery Sabboth day, and in the weeke too, that is counted an vnreasonable seruing of God. But the godly think they haue neuer enough of the seruice of God, and his worship:
Elai.38.18, 19. & for this cause haue they desired to liue still: not for feare of death, which indeed is a vauntage vnto thē: but for that they haue not serued God enough, & in the graue they cannot
Psal.118.17 praise his name. So *Dauid* desired to liue still, that he might declare the workes of the Lord.
Psa.119.175 And in the 119. Psal. he saith, *Let my soule liue & it shall praise thee.* This he craued because he had not praised God enough. And vpō this *Paul* discussed this question in his heart, *For my*
Phil.1.22.23 *selfe* (saith hee) *it is better to die: but for you* (meaning the Church) *it is better that I liue still*: to shew, that if we haue any desire to liue longer, it must be that the church of god may be the better for vs: for the godly are of that minde that they cannot doe enough for the

good of the church of God. They are like *Abraham*, who when hee began to speake with God, would haue still one question more: And like the disciples, who whē they heard Christ commend the bread of life, said, *Lord euermore giue vs of this bread.* Now if this be the affection of the godly, all too little: then what shal we say to the wicked, which coūt al too much that is giuen to God? like *Iudas* that grudged at the cost that was bestowed vpon Christ, coūting it more than needed. But this was because *Iudas* had the bagge, and was a theefe to Christ: and so the wicked haue the bags, and would fill their bags with the spoiles of Christ and his Church. They say, they haue heard a sermon once in a yere: what so many say they? heare one and follow that well, &c. This is the voyce of a wicked heart, that knoweth not what he oweth to God: If he knew that he oweth him all his life, hee would not speake in that sort. Concerning the things of the world, they play the Horseleach that lie sucking still, and neuer crieth ho. And they are of *Achabs* humour, when he had a kingdom, yet he wanten a vineyard, and a little was still wanting. So worldling professors of the Gospel, when they haue much, and that which they desired, yet they must haue a litle more, an other house, or another lease, or another Benefice: but as for the Lords part he shal haue the offal, or refuse of their crooked old age when they can serue

Iohn 6.34.

the diuell no longer: but then the Lord will none except hee giue them great repentance. Therefore seeing as the Lord is the beginner, and continuer, and ender of our life: let vs offer him all for a sacrifice, & yet say, we are vnprofitable seruants, and haue done but our dutie.

Again, here we are to note further the cunning of the diuel: for he bringeth men by degrees to the top of sin: yet a little and a little, saith he, & all is but a little: yet all these littles being laid togither, make a great deale. And as a couetous man gathereth his farthings, & his halfepenies togither, till they come to a pound, and so becommeth rich in the world: so the diuell teacheth the wicked, to gather now a little and then a little, til at last they become rich in sinne, but bankroupt in the grace of God: for there is neuer a sinne that is let in to the soule, but it letteth out many graces of Gods spirit. It is no dallying with the Lord: for in Rom. 2. 5. the apostle saith, They that abuse the long suffering of God, doe in the hardnes of their hart heape vp vnto themselues wrath against the day of wrath. Therfore let vs take heed of this little: for by little and little the diuell creepeth vpon vs. The wicked go scoffing at the children of God: oh, there go Puritanes, and Precisians, &c. And what, are you so precise? Why? this is but a little oth, a little merriment, a little of the fashion, & a litle must

bee borne withall, and still they goe on powring out themselues to all kind of wickednesse, till they bee so drunken with sinne, that they knowe not what they doe, nor where they bee.

The diuell playeth the laborer that riueth wood, who hauing a great peece to cleaue, hath also diuerse wedges for the purpose, and euery one bigger thā another, & entreth with the least first, and that maketh way for a bigger, and that againe for the biggest of all, and so by little and little the great tree is split in many smal peeces, and made fit for the fire. So when Sathan purposeth to make a spoyle of the graces of God in the soule, he hath diuers deuises for the purpose, and euery one of them differing from another: for the lier he hath a packe full of lies: for the swearer hee hath a packe ful of othes: and for the scoffer he hath a packe full of frumps and floutes: and so for others: but he will enter with a little one in shew, as first to teach men to sweare by their faith and troth, or by cock and pie, or by some other counterfeit oath, and tels them, that is nothing: and after, by little and little, when it is growne into a custome with thē, they come euen to blaspheme the most holy name of God, like diuels incarnate, not beeing able to leaue it though they would. So doth he draw men to adulterie, and so to murther, and so to drunkennes, by little and a little: first by cir-

cumstances a farre off, as of dalliance, and iesting, & quarrelling, & carrowsing, and at last they grow to the very substãce of the matter. And so by little and little doth he draw men quite from hearing of the word, to schisme, & Apostasie: first hee breedeth in them a misliking of the preacher, for his plainnesse, or his roughnes, or his tediousnes, or his life, or one thing or other, and then there is way made for a loathing of the doctrine, and at last they fal quite away from that sinceritie which they professed at the first, especially by meanes of such companie as the diuell can fit them withall for the purpose. And if one sinne creepeth into our conscience, it wil not leaue till it hath made a hole for the entring, and a place for the lodging of horrible and outragious sinnes.

Then let vs say, that is great, which they cal little, and aggrauate our sinnes now, and condemne thẽ now, that they be not made great, and condemned of the Lord at the last day. The diuel is contented with a little, & a little will please him: he will (if he can) bring thee to all sinne: but when he cannot do so, he will play at small game rather than sit out. As if thou be a Protestant, & trauailest beyond the seas amongst Idolaters and Massemongers, it is sufficient for him if thou doe but salute the crosse as it is carried through the streetes, or bow the knee to Baal, though thou dost defie thẽ in thy heart. So, if thou be a Papist in Eng-

land, and goe to Church according to lawe, it is no matter, so thy heart be at Rome, & thou keep thy conscience to thy selfe, thats inough for the diuell, and pleaseth him very well: for by the outward gesture of the one, and by the inwarde affection of the other, he doth (as it were by the ring of the doore) take possession of the whole house, knowing that if hee hath the bodie, the soule will come too: for God will haue all or els none. Wordly men will say now adaies, If they bee not notorious offenders, they are not Sathans prisoners: which is all one, as if a malefactor, being fastened with a chaine but by the foote to a post in the street, should bragge that he is not the Iaylors prisoner, because all his bodie is at libertie saue his foot. Alas poore soules, how wise wee are to deceiue our own soules. Though we can see nothing but great beames, yet that is not the way to be discharged. The Papists can see none but 7 deadly sins that wil hurt them: but *Dauid* praieth both against presumptuous sins, and secret sins, which would proue presumptuous in time. Psal. 19. 13.

The Papists haue a question which cannot be answered, as they thinke: Shew vs the time (say they) when Poperie came in, and when we fell away, if we bee fallen from the truth. Alas poore soules, they are not acquainted with the custome of Sathan: for he commeth in by little and little. If then a Papist would

know how Papistrie came in, I wil say by the custome of the diuell, by little & little: for the diuell will not get all at once. The Apostle
.Thes. 2.7. *Paul* saith, The mysterie of iniquitie began to work in his daies, & to creep into the Church
olos. 2.18. by little and little: So for worshipping of Angels, the Apostle saith, they worshipped Angels then, & thought it to be a part of iustification. Also for will-worship, & humane traditions, as taste not, touch not, eate not, and beating of the flesh, *Paul* spake of it in his time,
ers. 20, 21, 22, 23. and called it voluntarie religion, which had a shewe of wisedome and humblenes of minde, but indeed were to no purpose. And the chief part of Popery, namely, merits, & satisfaction by our owne workes, began when Antichrist was borne: for *Paul* spake of it, and against it in his Epistles to the Romanes, and the Galathians, and almost in all his Epistles. So for fasting on their Saints eeues, as they call them, their Ember daies, and their popish Lenton fast, they haue made it a painted garment, and very meritorious, & so by little and little they haue made vp this monster of many colours. So came in Idolatrie at the first into the Church: first, the images of the godly were of a good intent brought into the Temples, and afterwards superstition crept in like a Ringworme, and men fell to worship them, as in time the Israelits worshipped the brasen Serpent in the wildernes. Then the supposed pi-

tures of Christ were worshipped, wherof there grew to be very many, & neuer any one like another, but euē as it pleased master Painter: And then the Crosse by the hie waies side, & then the very letters of the name of Iesus: & whē the painter had made a picture like some foule Mawkine, or some foolish gameplaier in disguised coulours, and set it vp in a glasse windowe, or some stone wall, and a toy tooke ignorant mē in the head (for strong is imagination) that must bee our Ladie forsooth, and so to be worshipped. Then further, when men began to neglect the most sacred scriptures of God, which are the only pillar and ground of all truth, they began to build vpon Councels, and Fathers, and Doctors, and the interpretation of the Church, without any triall of the same to be made by the scriptures: and at last the worde of God (which should haue sit as Iudge) was brought down, & set at the barre to be iudged by men, yea by his enemies too. And by little and little it came to this passe, that the Church could not erre in any thing: & that the Church of Rome must be that only priuiledged Church which could not erre. And thē they thrust vpō vs what they listed, as the Philistims made *Sampson* do what they would, when they had put out his eies. But this was done by degrees: for first, the Bishops and teachers waxed rich and wealthie: then they grew to be proud and lordly: then coue-

tous and greedie: then idle and lazie: & then cruel and bloudie, as also subtill and craftie, to couer all withall. And when the starres thus began to fall from heauen, (that is, from the heauenly doctrine, and from heauenly conuersation, to become so carnall and earthlie minded) the sunne of righteousnesse also the Lord Iesus Christ himselfe, that true light began to be darkened, and his Gospell to be depraued, & then the moone (that is) his church must needes lose her light: for shee hath no light but from the sunne: and then (as the Pro-
Ioel.2.31. phet *Ioel* speaketh) was the Church also turned into bloud: for vpon these things grewe most horrible persecutions in the Church, through the malice & cruelty of the Prelates, so that shee failed both in light and life together. And so it is to bee feared, that (for our sinnes) it may fal out againe: for as by little & little the candle goeth out: so by little & litle darknes commeth in. And after the same mãner came in such monsterous abuses in apparell, both in men and women, such excesse & riot in eating and drinking, such idlenesse and prophanenes, as is euery where to be seene: & so grewe tumults and rebellions in the common people: so groweth stubbornnes in seruants, and disobedience in children, through sufferance and too much foolish cockering, till by little and little many of them come to shame and confusion. And thus haue all ill

customes growne vp from time to time, both in the Church, and in the common-wealth, & all by the custome of the diuel, that is, by litle and by little: yea, and that so softly, and shlie he creepeth into me, that they can hardly either see him, or feele him when he commeth: As wee see the weedes grow vp amongst the corne while men sleepe, but so softly, that no man can perceiue how they growe, or howe much they grow at once: but that they doe growe, and in time (if they be not plucked vp) ouergrow the corne, euery man may see that: Or as the Iuie by little & litle creepeth vpon the oke, till at last he doth ouergrow and destroy the oke: So doth sinne by little & iittle get vp, and get the strongest & the mightiest men sometimes vnder him: as it did *Salomon*, and *Dauid*, & *Peter*, and diuers others, for all their wisedome, and learning, & iudgement, & experience, which they had both of themselues, & of the world. Now, to saue our selues from this vsurping and encroching enemie, it shall bee our best course still to pray vnto our God, for the helpe of his grace, & holy spirit, & still to persuade our soules and our friends by the word of God, to make resistance at the very first entrie, and continually to withstand the beginnings & first motions of Sathan vnto any sin, lest by little and little now a stone & then a stone, now a basket full, and then a basket full, he cast vp his mount, and fortifie

himselfe against vs, vntill he hath battered & spoiled all the good thinges that were in our soules. And that the daunger of these same littles may the better appear vnto vs, let vs remember that sin is like leauen, a little whereof will sower the whole lumpe of dowe: It is like fire, wherof but one sparke is sufficient to kindle a great fire, & to burne downe a whole citie: It is like a tree, whose stubbes remaining in the ground are inough to giue one a fal: It is like *Iezabel* that painted harlot, whose very remnāts, as the skul of her head, & the palmes of her hands, must be buried, least they infect the ayre. A mote in the Sunne is but a little thing, and yet inough to hinder the sight, to paine the eie, and to trouble the whole bodie. A hair is but a little thing, yet inough to stiffle a mā. The flies of Ægipt were but little things, yet none of the least plagues. The lice were lesse then the flies, yet one of the greatest plagues that came vnto Ægypt. And such bee our sinnes, which we call little sinnes, and the Papists call them veniall sinnes, that may bee washed away with a little holy water, &c. we count them little and nothing, and not to bee stood vpon, nor once to bee touched: but in time wee may proue them to bee the greatest plagues that wil trouble vs, if securely & rashly we venture vpon them. For though the occasions and motions perhaps bee but small in respect of grosse sinnes, and hainous crimes,

yet there is a hidden corruption in our nature, (whose very froth doth cõtinually annoy the children of God) and that may threaten some hainous downfal in time to come, which hath made euen men of very good report and conuersation to hang downe their heads, still fearing their secret hypocrisie, as that which may breake forth to the shame of all the former in time to come. In regard whereof, Gods children haue such a iealousie, that they trẽble at the very first motions, & the least occasion to sinne that can be. And the rather too, because they see many excellent men in gifts, and constant in profession, for a long time, whose end hath not answered their beginnings. And this is very true, whether we looke into the word, or into the world, & is a thing that may much humble vs. For though wee may remember what we haue been, & what we are, yet who can tel what may cõme to him hereafter, especially if they yeeld to a little and a little.

But alas there be some too ventrous, which thinke it no masterie to offer themselues to masking, and minstrelsie, and dancing, and wanton companie, nor to runne into quarrels, and brawles, & contentions, as though they had their eares, and their eies, and their hands at commandement: But Gods children are afraid of these occasiõs, as knowing that their eies may be prouoked to lust, their eares may quickly listen to vnchaste delights, and their

hands may ſuddainely ſtrike a deadly blowe, &c. Therefore both men and women are to beware howe they venture vpon ſuch ſmall occaſions, for though thou meaneſt no ſuch matter, yet for thy venturing without warrāt, thou maieſt be ouer thy ſhoes before thou be aware.

And yet becauſe vice is ſo neere vnto vertue, wee muſt alſo beware of ſuperſtition, for the enemie ſtill laboureth either to make vs too hardie and venturous, or elſe to fear it too ſuperſtitiouſly. And to theſe temptations our nature is very pliable. Firſt to preſumption, and ouer much hardines, as may appeare by our common ſpeech. Tuſh the preacher is but a man as I am, hee hath his infirmities as well as others: we are no Angels, our nature is corrupt, we are but men, and I am ſure you will not make vs Gods, a little is not ſo much, and if God were ſo hard as you would make him, that were hard indeed, &c. Thus Sathan commeth to tempt men vnto preſumption: but when hee would driue men to deſpayre, then he apparelleth himſelfe in another ſute, and then of a flie he maketh an Elephant, and of a moate a mountaine. If hee cannot bring men to make conſcience where they ſhould, hee will labour to bring them to make conſcience where they ſhould not. As wee ſee the maner of many is either to be profane in their mirth, or to allow no mirth at all, either too

gawish and newfangled in their attire, or to allow no ornament at all, and so in many things moe: he careth not, whether thou be remisse, or superstitious, so thou bee one. Gods children therefore must labour for a measure, and that must bee sought for in the word, which will guide them in the narrow way: shewing in euerie thing what is the vertue, and what is the vice; what is the meane, and what is the extreame on either hand. In these extremities, if anie man hath beene ouertaken by a little and a little, (as who hath not) let him imagine himselfe to be sicke, either of a spirituall consumption, or a spirituall burning feuer: and let him from henceforth keepe that diet which is prescribed vnto him in the word, and carefully abstaine from such occasions hereafter: and by the grace of God he shal recouer himselfe againe, though not by and by, but by little and little, like the man that hath beene very sicke, who first feeleth a stomacke to meate, and then hath some tast of his meat which before was vnsauorie vnto him: and then he beginneth to sit vp in his bed, then to rise out of his bedde, and then to walke in his chamber: and after that abroad by a staffe, and by little and little, (through the blessing of God) commeth to his full strength againe. Neither let any willing mind be discouraged, by the hardnes of his hart, which he now feeleth wrought by the custome of Sathan: but

let him plie the meanes appointed by God, and he shall see that as the water droppeth on the flint vntill it bee worne hollow, so the water of Gods grace shall be still dropping vpon thy hard heart, vntil thou be recouered. And thus wee haue seene the custome of Sathan, and how it may be broken.

Another note is this: that the wicked doe still extenuate, and lessen their sinnes, crying: *Yet a little, and it is but a little*: but the children of God do say their sinnes are great, and cannot aggrauate them enough. And this is their griefe, that they cannot lay out their sins enough: *Iob* setteth blasphemie vpon the sins of his children, when they were banquetting together: and it might bee some idle wordes, or vnsauorie iesting might passe their lippes when they were set to bee merrie: but *Iob* giueth it no lesse name thē blaspheming of god. Christians in their feastings and meetings, poure out riuers of idle wordes: and if a man call them rebellion or blasphemie: what? that is too full mouth, wee must seeke some finer wordes to colour them withall: like theeues which wil not say they stole it, but they tooke it. If the preacher shall labour to lay out the ougleſomnesse of sinne, hee is called a rayler for his labor. *Paul* calleth himselfe a blasphemer, a persecuter, and the chiefe of sinners, though he were not so indeed, yet thus hee laboureth to beat downe himselfe, and to bee

Iob. 1. 15.

humbled with true repentance, and hee had the ſpirit of God. Therefore they that will not be launced, and haue ſinne touched, it is a ſigne that they haue not the ſpirit of God. The world calleth couetouſnes good husbandrie: but the worde calles it idolatrie, and the root of all euill. The world calleth pride clenlines, and hanſomnes, but the word calles it fighting againſt God: the world calleth their painting of faces, the friſling of haire, the wearing of falſe haire, and other ſuch diſguiſinged deformities, and ouglie inuentions, both ſeemely and comely ornaments: the worde calles them whoriſh attire. The world calleth malice and hatred, manhood: the word cals it manſlaughter. The worlde calleth exceſsiue eating and drinking, and rioting, and idleneſſe, and chambering, good fellowſhip: the worde calleth them the ſinnes of Sodome, and Gomorrah: the worlde ſaith that fornication is but a tricke of youth, and a common infirmitie: the word ſaith it is to make the members of Chriſt, the membes of a harlot: the world calleth that honeſt recreation, which the worde ſaieth, bringeth the wrath of God vppon the children of diſobedience. The worlde ſaith they take but their fees, when the worde ſaith they play the theeues: the world calleth that dutie, which the word calleth robberie, And ſo it is in many things moe. But as the worde ſpeaketh of ſinne, ſo doth

Col. 3.5.

1. Pet. 5.5.

2. Kin. 9.30.

1. Iohn 3.15

Eze. 16.49.

Epheſ. 5 6.

the godly speake of sinne, for they speake by the spirit of God, which is not contrarie to the worde of God. And thus we see how very foule sinnes hauing gotten a liuerey of their Master the diuell, and stolen the cloake of vertue, doe iette it, and braue it vp and downe, like fidlers, and players, vnder noble mens coates: which (when their coates are taken away) are but rogues by statute: and the other when their coloured cloaks are taken away, are most foule and ougly diuels by the worde of God: yet no man must say so, but at his perill. For the diuell when hee hath brought vp a fashion, will followe the fashion himselfe: and the fashion is amongst hunters, that if any bodie doe call a hound, or a spaniel, by the name of a dogge, he must be punished: because the hauke hath no taile, but a traine, as if she were some state: and two bee not a couple, but a cast, and a brase, and I knowe not what: So, if a man come when the diuell is at hunting, and call the wicked his dogges, by the name of hell hounds, as they are indeed, hee must be punished: for they are neither dogs nor hell hounds, but good fellowes: and their hunting of vertue and godlinesse, is good fellowship: And hereupon a common harlot is commonly called a good fellowe. And still the diuell followeth the fashion: for amongst men of trade, and manuell occupations, they haue words of art belonging to eue-

ry toole and instrument in their shops: and if a man come into their shoppes, and doe but touch anie of them, or call them by other names then the occupation doth cal them by, (as to call a spade a spade) is a forfait called for by and by. So if a man come into the diuels warehouse, and do but touch a peece, except it be to buie it; and doe but call his tooles and implements by other names then hee and the occupation doth call them: as to call a knaue a knaue, you shal straightway haue one or other at you for a forfait, which do serue for nothing els, but to watch for such booties: and are as glad of them too, as sumners are of citations: or as quiristers in Cathedrall Churches, when they see a man come into the quire with his spurres on his heeles: because then they hope to get something to increase their commons, by a law of their owne, such as Christ was put to death by. But that soule that lieth so wide open that he cannot see his sinnes, but maketh great sinnes small, and calleth sower sweete, and darknes light, as *Esay* speaketh, Woe bee vnto them, saith the same Prophet: They shal one day feele the greatnesse of their sinnes to their cost and paine: for it is a true saying of Christ in the 5. of Mathew, *Hee that breaketh the least of Gods commaundements, and teacheth men so to doe, shall be the least in the kingdome of heauen*: that is, he shall haue no place at all there: for Christ speaketh of it, but according

to that opinion which men had of it. Thus haue wee ſpied the diuels craft in minſing of ſinne, now let vs learne to make ſome vſe of it. The Magiſtrate may learne hereby to take heed, that hee yeeld not ſo much as a little to the wicked, becauſe they watch at an inch for the leaſt aduantage that can bee: like the ſeruants of *Benhadad* King of Aram, when they were parling with *Achab* the King of Iſrael about their maſter: of whom it is ſaid in the holie hyſtorie, that they tooke diligent heed, if they could catch any thing of him: & when they heard *Achab* but call their maſter his brother, they made haſt and ſaid thy brother *Benhadad*: to ſhewe how the Magiſtrate is watched: & if the wicked perceiue any coldnes, or fearefulnes, or negligence in him, or heare but a word of comfort from his mouth that makes for them, they worke vpon that, like the ſtream againſt a banke, if there be but a little hole made through it. Hereby the Miniſter alſo is taught to take heed how he ſtraineth his conſcience againſt the truth in anie thing, though neuer ſo ſmall, leaſt in time he ſwallow downe cammels, as ſome do ſteeples, and make ſhipwracke of all: like *Demas*, and *Hermogenes*, with their fellow *Phygellus*, of whom *Paul* ſpeaketh: and like *Diotrephes*, againſt whom Saint *Iohn* giueth euidence. It is the policie of the world to lay baits & ſnares for the Miniſters of Chriſt: it muſt be there-

fore their wisdome to hold out the world at the swords point. For couetousnes is like *aqua fortis* vpon steele, and if it take the hart once, it will not leaue till it hath eaten out the spirit of God there, and all goodnesse there. And therefore the Apostle dooth well call it the roote of all euill: for so it is, for whersoeuer it taketh roote, it rooteth out all goodnesse, causing to erre from the faith, & pearceth the soule through with many sorrowes: so dooth she reward her master for giuing her lodging, like the viper that eateth out her mothers bellie, and so getteth his owne being with the destruction of another.

Here also may parents learne not to feede their childrens humours too much, nor to suffer them ouer long, as the manner of manie is to doe, nor to inure them to such wantonnes, nicenes, and pride, as we see in many: for they will grow to such things fast enough without teaching: and by little and little it may turne them to shame, and their parents to smart and griefe, as too wofull experience doth daylie teach. As *Absalom* being suffered a little, first killed his brother *Amnon*: then abused his fathers concubines: then stole away the hearts of his fathers subiects, and at last rose vp in armes, and droue his father out of his owne kingdome: and this came by little and little. And if the twigge bee suffered to grow croo-

ked, it will be crooked when it is come to be a tree, and then it will sooner bee broken then bowed. To some parents and masters it is a pastime to see their children & seruants runne colting about the streetes with open mouth, like a kennell of hounds: but to the godly and wise, it is both a griefe, and a shame, because they know that by little and a little, they may proue impudent, and shameles, and theeues, and harlots: for then doe such seed take deepest rooting. Hence may worldlings also take warning, and learne to come to the word preached when they are called, least if they listen but a little vnto the inchantmenrs of worldly commoditie, they sal quite away: like the vnworthie guests in the Gospel, who trifled away the time so long with excuses, that at length they were quite excluded. And in the hearing of the worde, take wee heed how wee heare: for then by little and by little the diuel will robbe vs of al, or fil our heads with so many toies and by-matters, that we shall bee neuer the better, but the worse. And lastly, here let all Christians learne not to feed vpon vnkindnesses, least by little and little it grow to a mortall hatred, and an vtter mislike one of an other, without any likelihood of found reconciliation for euer. And this that teacheth some may teach all to beware of the diuels dangerous custome. But whosoeuer taketh warning,

the

the Sluggard wil take none: for he crieth ſtill, *Yet a little ſleepe, a little ſlumber, and a little folding of the hands to ſleepe:* therefore now let him hearken vnto his iudgement.

The Sluggards iudgement.

The ſeuenth Sermon.

11 *Therefore thy pouertie commeth as one that trauaileth by the way, and thy neceſſitie like an armed man.*

HEere is now the Sluggards iudgement, and the fruite of idleneſſe, and negligence. The wicked man (ſaith *Dauid*) trauelleth of miſchiefe, and bringeth forth a lie. And the Sluggard (ſaith *Salomon*) trauelleth of idlenes, and bringeth forth pouertie, and neceſſitie: two twinnes borne both at a burden, but ſuch ill fauoured ones, that euerie one is out of loue with them ſo ſoone as they are borne. A poore, and a nee-

die birth, without beautie, or comelines, or ſhape, or ſtrength, or any thing to liue vpon of his owne. And ſurely a fit birth for the Sluggard to beg withal. The ſluggard & the ſluggards birth, are faine to liue vpon other mens labours, and yet are ſtill poore, and needy: like *Pharaohs* ſeuen leane kine which deuoured ſeuen fat kine, and yet were leane: now that was but a dreame, but this is a truth. And no maruaile: for it is iuſt and requiſit, that He which will not ſowe in ſommer, for feare of a ſhower, ſhould beg in winter when ſhowers doe fall. And he that will not worke when he may, & is able, muſt bee put from his meate when he would eat.

Therefore thy pouertie commeth, &c. As if he ſhould ſay, thou art the cauſe of thy owne pouertie thy ſelfe, which is more then the ſluggard would willingly confeſſe. For by nature we would be rich, and idle too: & when men are moſt diſſolute and careles, yet then they looke to be releeued aſwell as if they had neuer been the cauſe of their own pouertie: like prophane reprobates, which looke to come to heauen aſwell as any bodie, and yet care not for the ordinarie meanes which God hath appointed to bring men thither by.

By this then we may ſee what a hard matter it is for fleſh and bloud to ſee what is the true cauſe of Gods hand vpon men, eſpecially when the fault is in our ſelues: for ſelfe-loue is

blinde. And though we bee plagued through our owne default, yet commonly we think not so: but wee make that the cause which is not the cause: sometime most wickedly accusing the Lorde of harde dealing against vs, who is most iust in all his waies, and holie in all his works: sometime crying out vpon the hardnes of the weather, & vnseasonablenes of the yeare: sometimes condemning others for want of charitie, and compassion, as is to bee seene when any dearth, or scarcitie commeth vpon vs: sometime with one thing, and sometime with another: but as for our selues we can neuer intende it, to search out the cause there: but still put it off from our selues, though indeede our owne sinnes haue moued the Lord to deale in this & that sort against vs. Wherein we shew our selues to be the right children of *Adam* and *Eue*: for so plaied they when the Lord came to examine them about the eating of the forbidden fruit: *Adam* laieth his fault vpon his wife, and his wife puts it off to the serpent: but neither of them would be known to be in fault. So when any plague or calamitie came vpon the heathen, they cried out against the Christians, and said, that they were the cause of it, which indeed was cleane contrarie: for God plagued the heathen, because they persecuted the Christians. By which we may see what a Heathenish tricke this is among Christians, to blame others for that Gen. 3.

Ki. 8.17,18 which themselues are the causers of: like *Achab*, who said that *Eliah* troubled Israel, when it was himselfe that troubled Israel, as *Eliah* truely told him. Though *Achab* be dead, yet his peeuish and peruerse opinion stil liueth amongst vs, and the wicked keepe it fast, and plead hard for it, as though it were *Achabs* legacie bequeathed vnto them, which no man may take from them. For when any be fallen into decay, and proued bankeroupts, as many are through their owne folly: as some by vnaduised suretiship: some by play and gaming: some by feasting: some by negligence: some by cousening, and other vngodly practises: Then they crie out vpon the preachers, or against the preaching of the worde, or against the professors of the Gospell, or against their creditors: like dogges which barke at the Moone, when it giueth them light, and neuer did hurt them, more then *Eliah* did hurt *Achab*, when perhaps he tolde him of his faults, and bad him looke to his soule. And being thus bewitched and besotted, they sleepe it out in all securitie, and brauerie, shrowding themselues vnder false pretences, and vaine allegations: as *Ionas* did vnder the hatches, when both himselfe and the whole ship were readie to perish with him. And so doe wicked men lie still in their vnthriftines, and idlenes, and vaine life, when they bee readie to sinke themselues, and many others with them.

Therfore the Lord doth here pul out the slug-gard, and set both his sin, and the fruit thereof before his face, and telleth him plainly, that himselfe is the cause of his owne pouertie, & miserie, and none but himselfe.

Againe, we are to note that God doth not say simplie [*pouertie shall come vpon thee*] but he saith, [*Thy pouertie*] teaching vs thereby to distinguish of pouertie, & the causes thereof: for somtimes good mē are in pouertie, as well as bad: Christ was poore in the world, but his pouertie was to make vs rich: *Iob* was striken with pouerty, & yet a good man, fearing God, & painfull to doe any good that he could to all men: but his pouertie was sent him to make triall of his patience, & to set forth the riches of Gods spirit in him, which els could not haue so well appeared. *Lazarus* was poore, but his pouertie was to trie the rich mans charitie withall, and to make the hard heartednes of rich gluttons to appeare. And as the blinde man in the Gospell, was made blinde, neither for his owne sinne, nor his parents sinne, but that the worke of God might be made manifest in him: so some are made poore, neither through their owne fault, nor through their parents fault, but that the work of God might appeare in them, as it did in *Iob:* and that in others either the work of God, or els the work of the diuell may bee made manifest, while some shew compassion in relieuing the poore, Iohn. 9. 3.

& others shut vp al compassion from the poor. All men shal die, but not al of one disease. Many haue suffered, but not al for one cause: some haue suffered as euill doers, and some for well doing: & true it is, that not the death, but the cause, makes a martyr. Therefore to make this point more plaine, wee will consider of two things.

First, how many kinds of pouertie there be. Secōdly, what be the true causes of the same.

Of pouertie then wee will make two sorts, according to the parts of man consisting of bodie and soule, as by the same rule wee had both the Sluggard temporall, and the Sluggard spirituall: So that there is the pouertie of the bodie, and the pouertie of the soule: bodily pouertie is bodily want, and that is when a man wanteth such necessaries as belong to this life, as health, and food, and apparell, and money, and lodging, and housholld prouision, and sufficient to pay euery man his owne. And of this bodily pouertie there be also two kinds: some belonging to the godly, and some to the wicked, for both good and bad haue oftentimes their part in these wantes. So that good men, and honest men may bee poore, and yet good and honest still: for goodnesse and honestie goeth not by riches, for oftentimes worldly riches are meanes to the wicked to make them worse and worse, hauing wealth to corrupt themselues and o-

thers, authoritie to doe violence, and health makes them lustie to doe mischeife. Neither doe dishonestie and wickednes alwaies goe by pouertie and want, though these thinges be counted the onely euils of this life: yet we see sometime they are meanes to good men to make them better, as pouertie to bridle lust, basenes to humble them, and incombrances to driue them to God, and to teach them to succour others: by which we may see that the pouertie of *Lazarus* is better then the riches of *Diues*: The sickenes of a wise man, with his wisedome, is better thē the health of a foole with his follie. And what goods soeuer a man hath, he cannot bee a good man so long as he himselfe is euill: and if a man may be tearmed a good man for hauing riches, then a foole may bee tearmed a wise man when he hath on a wise mans gowne. The Scriptures speake much in the commendation of godly poore men, and preferreth them before vngodly rich men, as there is cause: ye see your calling (saith the Apostle to the Corinthians) How that not many wise men after the flesh, not many mightie, not many noble are called: but God hath chosen the fooliſh things of the world, to confound the wise: and God hath chosen the weake thinges of the world to confound the mightie things: and vile things of the world, and things which are despised, hath God chosen, &c. To shewe of 1. Cor. 1. 2

what persons for the most part Gods Church doth consist: now what greater preferment then to be chosen of God, and who are counted more foolish, and more weake, and more vile, and more despised in the world then the poore, especially whom God hath chosen, & set his marke vpon? Among other great matters which Christ sent to *Iohn* to shew the power of Christ; this was one thing of speciall note, that the poore receiued the Gospell, which was as great a work, & as much to be reioiced at, as that the halt did walke, or that the leapers were clẽsed, or that the deafe did hear. The rich were most boũd to receiue the gospel, but the poor receiued it, & it was as much as if he had said, the poore are become rich, & the rich are poore, for the gospel is true riches.

Mat. 11.5.

Prou. 28.6. *Salomon* sayth, *Better is the poore man that walketh in his vprightnes, then a rich man that peruerteth his waies:* to shewe that a poore man may bee an vpright man, and an vpright man may be a poore man, and yet is to be preferred before the wicked rich man. And in an other place hee sayth, *Better is a poore and a wise child, then an old & a foolish King, which will no more be admonished:* to shewe that wisedome and lowlines doe not alwaies goe by yeares & riches, though the riches of a king, & that some mens pouertie is more blessed, then some mens riches: and as the poore which are godly, are more blessed then the

Eccle. 4.13.

vngodly rich: so are they in more account with the Lord, and alwayes more deare vnto him. And therfore hath the Lord laid downe so many charges in his worde concerning the poore, which are as so many letters sent vnto the rich in their behalfe. *Remoue not the bounds of the fatherles*, (saith the Lord) *for he that is more mightie will surely defend them.* And a- Prou.23.10
gaine, *Rob not the poore, because they are poore,* Prou.22.22
neither oppresse the afflicted in iudgement, for the Lord will, &c. To shew that the poore haue as good friends to stand by thē, as the rich: for the Lord himselfe doth promise to take their part, especially (as S. *Paul* saith) *If they feare God, & be of the houshold of faith.* And not without special cause in his singular wisdome hath his maiestie so ordained, that there shall alwayes bee some poore mingled amōg the rich in this life, & one reason is: thereby to trie the rich mens charitie, as appeareth by the Lords own testimonie, because there shal be euer some poore in the land, therfore I command thee, saying: *Thou shalt open thy hand vnto thy brother,* (that Deut.15.11
is, thou shalt bee liberall, and not close-fisted vnto thy brother) *to thy needy, and to thy poore in thy land*: calling them our poore, and our needie, &c. As if they were of our familie and charge, to be prouided for by vs. And to this doth the Son of God, the Lord Iesus also giue witnes: *The poore* (saith hee) *you shall alwayes* Mat.26.11
haue with you, but mee you shall not haue, (mea-

ning in bodily presence) *and looke what you would doe for me, doe it for them*: to shew that if the poore were wanting, the rich should not haue whereupon to exercise the works of liberalitie, and christian compassion.

Another reason why there are poore in the world aswell as rich, is, that by such a differēce Gods bountifull liberalitie might appeare to the rich, as he would haue the liberality of the rich appeare to the poore. God could haue made all alike, and inriched all alike, if it pleased him: but hee saw this inequalitie to bee more for his glorie: wherein appeareth so many singular arguments of his vnspeakable wisdome, and power, and mercie, and goodnes, towards all men, and all his creatures. For if all were head, where were the comelines of the bodie? And what doth shew the height of the mountaine but the valley that lieth vnder it? And if the rich consider well of the worke of God in this point, they shall finde great cause to loue the poore, and not to disdaine them. We see how proude and insolent manie are if they get vp a gorgeous house ouer their heads or a veluet coate vpan their backes, or a golde chain about their necks: and as for their poore neighbours, they count them but as peasants and slaues in respect of themselues. But alas poore soules, what is it that setteth out the brauerie of their building, but the poore cottage that standeth by it? And in what estima-

tion would their veluets and silkes be had, if some did not weare frize, and goe plainly apparelled? And againe, if none were vnlearned, then who would reuerence the learned? or what account would there be of Arts and Sciences, if the knowledge of them were equally giuen to euery one? And where doth wisdome shine most in her glorious beautie, but in the midst of fooles? Therefore men should leaue admiring of themselues, and dispising of others which come short of them, whether it be in the riches of the body, or in the riches of the minde, & learn to praise the wisdome and goodnes of the giuer and dispoſer of them, and in all humblenes of mind vse them to the glorie of the giuer, and the benefite of their brethren. And further, how could the rich liue without the poore and baser sort of people, whom God hath made their seruants to supplie their wants? For as it is not meete the ploughman should weare the Crowne: so is it as vnfit for the king to hold the plough. And therefore as in the bodie naturall God placed diuers members, and all differing one from an other, that one might bee seruiceable to an other: so in the bodie politicall he hath in no lesse wisedome made diuers degrees & estates of men, that one might be seruiceable & helpfull vnto another. And this we see that for diuers causes the Lord will haue the poore stil amongst the rich, and that good men haue bin

in pouertie as well as bad: and yet the Lord hath ſtill ſupplied their wants, and nor ſuffred them to lacke what he ſawe good for them, neither will he, but will either giue thē bread, or abate their hunger, or giue ſuch a bleſsing with their litle portion: that it ſhall go as farre, and content them as well as if it were greater, and withall makes them rich in the heauenly graces of his ſpirit, wherein manie verie great rich men of the world are both bare and barren.

As there be good poore men, ſo be there alſo wicked poore men, which are become poore and miſerable through their owne negligence, and ſlouthfulnes: ſuch are they that *Salomon* ſpeaketh vnto in my text. And to ſuch perſons, pouertie is both a reproch of men, and a iudgement of God: for as it is no ſhame to ſuffer, but to ſuffer for euill doing: ſo it is no ſhame to bee poore, but to become poore through our owne negligence and wilfulnes. Of thoſe that beare the burthen of pouerty in that ſort there be ſome in the church, and ſome in the common wealth: of Church men that be in pouertie, ſome are of the popiſh and antichriſtian Church, and ſome of the chriſtian Churches. In the popiſh church there are a companie of idle Monkes and Friers, and hedge prieſts, and cloiſterers, which profeſſe wilfull pouertie, making the worlde beleeue that it is a ſtep to happines, and a de-

gree of christian perfection, and if that be true, what need the sluggard care for such a iudgement? Nay, then it is no iudgement at all, but a blessing and a happines: and so by that reckoning the Sluggard were a blessed and a happie man, and the Sluggards life were the onely happie life that could bee deuised in this world, but that cannot bee; for here wee see pouertie and necessitie set vpon the Sluggard to punish him for his slothfulnes. In our christian Church also we haue seene some both in the ministerie and otherwise, who liued in good estate: and yet afterward through their couetousnesse and ambition haue fallen into great decay: for when they were not content with that which was conuenient for them, but still would haue more: it hath happened oftentimes to them as it did to the dogge, that hauing a peece of meate in his mouth, would snatch at the shadow of the meate in the water, and so when he thought to haue both, hee lost both.

In the scriptures there are diuerse causes of pouertie set downe, and pouertie is made a punishment for diuerse kindes of offenders, and is a whip for the backe of manie fooles: it is a whippe for the Sluggards backe, that in time will whip him to death if he repent not, for *Salomon* saith. *The desire of the sluggard slayeth him, for his handes refuse to worke.* It is Pro. 21. 5.
also a scourge for the wasting vnthrift and

Luke 15. prodigall spender, as may appeare in the example of the prodigall sonne, who hauing spent all, was driuen to feed among the swine. When it hath scourged the vnthrift, it will also serue to scourge the niggard, that knoweth not now to vse his goods, as appeareth by the parable of him that hid his talent, and therefore had all taken from him in the ende, to shew that it is not the best way to thriue, for a man to liue by himselfe. And *Salomon* saith,

Luke 19.20 26.

Pro.11.24, 25. *There is that scattereth and is more encreased, but hee that speaketh more than is right, shall surely come to pouertie. The liberal person* (saith he) *shall haue plentie, and he that watereth shall haue raine.* When it hath punished the niggard, and the miser, it shall also punish the cruel man, & the oppressour: for it is set downe by *Salomon* as a definitiue sentence agaynst him in this maner: *He that oppresseth the poore to enrich himselfe, and to giue to the rich, shall surely come to pouertie.* And the Prophet *Esay* as one in the same commission cõfirmeth the sentence, and goeth a little further, and saith,

Prou.22.16.

Esay 33.1,2. *Woe bee to thee that spoylest and wast not spoiled, for when thou shalt cease spoiling of others, thou shalt be spoiled by others, and when thou hast dealt wickedly against others, then others shall deale wickedly against thee.* The trueth whereof is not hard to be seene in some that haue gotten vp by prises, and many that haue liued by vsurie, brokerage, promooting, bribing, extor-

ting, couſoning, and ſuch like meanes. As it puniſheth the cruell oppreſſour, ſo will it alſo puniſh thoſe which are raſh and prophane in their affaires: as *Eſau*, who (without any more adoe) when hee was hungrie, ſolde away his birthright for a meſſe of pottage, and when it was gone, cried to haue it againe, but could not get it. The ſentence is recorded by *Salomō* thus: *The thoughts of the diligent doe ſurelie bring abundance, but whoſoeuer is haſtie, commeth ſurely to pouertie.* Which is alſo verified in manie ſureties which haue in a vaine glorious heate, paſſed their wordes, neither regarding for whom, nor for what, and afterwarde haue repented them too late: and ſurely this is a point not vnfit for noble men, and great gentlmen to conſider of, whome God hath bleſsed both with great liuings, and alſo beautified with a liberall and free heart, leaſt being (as manie are) attended vpon and haunted by hungrie horſeleaches, and fawning paraſites, they impeach their eſtate and honour before they bee aware. As it puniſheth the raſh and headie foole, ſo doth it alſo helpe to plague fornicatours and adulterous fooles: as maie appeare by that wofull complaint of ſuch as haue beene brought into the fooles paradiſe, by the alluring baites of harlots. And therefore *Salomon*, that great man of experience, aduiſeth al that feare God, to keepe their way

Heb. 12. 17.

Prou. 21. 5.

Pro. 5. 8. 9. 10.

doores of her house, and giueth this as a reason: least (saith he) thou giue thine honor vnto others, and thy yeares vnto the cruell: and least the strangers be filled with thy strength, and thy labors be found in the houses of strangers. And last of all, it is a peece of a punishment for the contemners of the worde, and those that obstinatly disobey the lawes of the almightie. For (saith *Moses*) *If thou wilt not obey the voice of the Lord thy God, to keepe and to doe all his commaundements, and his ordinances, which I commaund thee this day, The heauen shalbe brasse, and the earth yron: The Lord shall giue thee for the raine of thy land, dust and ashes, vntill thou be destroied.* So that pouertie and necessitie, bee like a common gallowes at the townes end, which hang vp both theeues, and murtherers, and traitors, and witches, and all that are brought to be executed. Then it is not a part of happines, nor a degree of perfection, as papists hold, but a very sore iudgement of God.

Deuter. 28. 15. 23. 24.

Here is now the Sluggards pouertie, and the niggards pouerty, and the vnthrifts pouertie, and the hasty mans pouerty, & the whoremongers pouertie, and the cruell mans pouertie, and the vngodly mans pouertie, & pouertie is a whippe for them all. By which we are taught not to blame others (as manie doe) if they bee fallen behinde hand, but let euerie man examine himselfe in these points, and

if thou canst cleere thy selfe of one, suspect thy selfe in another, and trie thy heart in all, till thou hast founde out the cause, as thou wilt trie euery keye of the bunch vntill the locke bee opened. And saye to thy soule, as *Dauid* saide to the woman of Tekoah, who came to the King about *Absalom*, *Is not the hand of Ioab in all this?* So is not the hand of slouth, or negligence, or the hand of crueltie, or the hand of incontinencie; or of niggardlines, or of rashnesse, or of vngodlines, in this my pouertie? And this may suffice for the pouertie of the bodie. 2.Sam.14.1

And nowe a little of spirituall pouertie. Whereof the Scriptures speake sometime in the better part, & sometime in the euill part: in the better part it is attributed to the children of God to their great commendation, and as a speciall vertue, and grace of God, and that is when they be humble & lowly in their owne eies, and thinke poorely and basely of them thẽselues in respect of others. And this is that spirituall pouertie which our Sauiour Christ speaketh of, and calleth it blessed pouertie, in Matth.5.3. when hee saith: *Blessed are the poore in spirit, for theirs is the Kingdome of Heauen*: To shew that it is not only a blessed, but a rich pouertie, because the kingdome of heauen doth follow it. And this is a grace founde as well in Kings and great rich men of

this worlde ſometimes, as in the poorer ſorte, when God doth ſanctifie their hearts, and teach them to know themſelues: ſuch a one was *Abraham* a rich man, and *Iob* a rich man, and *Dauid* a King: yet were they poore in ſpirit, and therefore bleſſed: the contrary whereof is found in thoſe that are wiſe in their owne conceite, and wedded to their owne waies, whatſoeuer can be ſaid to the contrarie, whether they bee rich or poore, of ſuch *Salomon* ſaith, *There is more hope of a foole, then of them.* Pro. 26. 10.

Againe to bee poore in ſpirite is ſometime taken in the euill part, not as a vertue, but as a foule vice: not as a grace but as a diſgrace: and that is when men abounde in their owne ſpirits, and in their owne iudgements, and being altogether carnall, and ſenſuall, are voide of the ſpirite of God, and barren in the graces of the ſame ſpirite, abounding in pride, and barren in humilitie, abounding in malice, and barren in loue, abounding in ignorance, and barren in knowledge, abounding in hypocriſie, but barren in ſincerite, and ſo in the reſt, and yet thinke not ſo. A preſident of which pouertie wee haue in the miniſter and people of Laodicea, to whom Chriſt ſpeaketh in this ſorte: *Thou ſaiest thou art rich and encreaſed with goods, and haſt neede of nothing, and knoweſt not that thou art wretched, and miſerable, and poore, and blind, and naked.* And indeed the ſoule that is deſtitute of the heauenly gra- Reuel. 3. 17

ces of the holy ghost, is a poor soule, although he iette it vp and downe in his silkes and velvets: yea and in cloth of gold too. But the soule that hath them is rich indeede, though otherwise for want of worldlie necessaries they bee constrained to lie begging in the streetes. Therefore the holy ghost doubteth not to call them riches, saying that God sent the Gospell of his son amongst the Gentiles that hee might shew thereby to the ages to come, the exceeding riches of his grace, through his kindenes towards vs in Christ Iesus. To shew that the gifts of the holy ghost sanctified to the children of God, are riches, and more then riches, for they are exceeding riches. And in the same Epistle, the Apostle saith, that he preached vnto the gētiles, the vnsearchable riches of Christ, to shew that whosoeuer hath Christ, is rich enough. Therefore is the Gospel of Christ compared to a pearle of inestimable value, which could not bee bought, except a rich man solde all his substance to buie it, to shewe how rich they are that haue that pearle. Many rich men want these riches: Therefore let no man saye, oh I am rich and well encreased in worldly goods, therefore I am not guiltie of the sluggards sinne, for through thy slouthfulnes thy soule may bee poore enough in the riches of Gods spirite, how rich soeuer thou bee in the things of this world. And if any man woulde

Ephe. 2. 7.

Ephe. 3. 8.

haue these riches, he must earnestly desire, & long after them: for the Lord filleth the hun-
uk.1.53. grie with good things, but the rich, that is the full stomack, he sendeth emptie away. In the 2. of Prou. *Salomon* propoundeth two thinges, and sheweth what course must bee taken of those that will obtaine them. The treasure is the vnderstanding of the feare of God, & the knowledge of God: the way to get them is to receiue the word, and to hide it: then he must hearken with his eares, and encline his heart, then to call and crie after them, as if they were going away, for feare they should not be intertained as they are worthie: and if they cannot be had with calling and crying, then hee must fall to seeking, and searching, as if they sought for siluer, and searched for treasure. This being done, then shalt thou vnderstand, and finde, &c. to shew that these things sent from God, must be earnestly sued vnto, and wil not marrie, but with such as wil vse them well, and account of them as speciall guests. Vnto which hunger and longing, must also bee ioined diligence, and painfulnes: for *A slouthfull hand*
0.10. 4. (saith the holy Ghost) *maketh poore, but the hand of the diligent maketh rich:* So a slouthfull eare to heare, and a slothfull heart to beleeue, maketh poore in heauenly things: but the eare & the heart of the diligent maketh rich. Some say they haue been diligent in hearing, &c. and yet are poore, and that may well be:

for it is not our diligence, but the blessing of God that maketh rich, when blessing is not giuen alwaies at the first, but is promised to those, that in faith and patience, and by earnest praier are continuall suiters and seekers for the same, like *Iacob*, who could not obtaine a blessing of the Angell, without great striuing and wrestling. And sometime it is vtterly denied, & not giuen at all to some, because the Lorde seeth in them a false heart, and a wicked affection that sette them a worke, and knoweth that if the wicked should haue those excellent graces and iewels, they would abuse them filthilie and prowdely, to the dishonour of the giuer, like swine which trample pearles vnder their feet, and digge vp filth out of the dunghill: and to speake indifferentlie, what should the Lorde doe reuealing his secrets, and his counsels to them that meane not to follow them? Of such kinde of seekers, and gatherers of spirituall riches, is that speech of Saint *Iames* verified, which hee vseth against some, that seek for temporal riches: *Ye lust and haue not, ye enuie others, ye desire immoderately, and cannot obtaine, yee fight and warre, and gee nothing, because ye aske not.* Then to those that aske he saith: *Ye aske and receiue not, because ye aske amisse, that you might lay the same out vpon your pleasures,* So in seeking for heauenly riches, many lust, and haue not, and no bodie doth pity their longing, because they are not

Gen 32. 26

Iam. 4. 2.

ver. 3.

Apoc 12.1.2 with child traueling, nor traueling in paine to be deliuered as the true church doth. Againe, they enuie the gifts of other men, they desire immoderately, they would attaine to great matters, but they cannot obtaine, they striue and keepe a stirre and get nothing, because they aske not. And when they aske, they receiue not, because they aske amisse, to spend their knowledge and their learning, and their vtterance in maintaining of contentions, and quarrels, and in defending of superstitions, and sinne, and in peruerting the straight waie of the Lorde, and all at their owne pleasure, but nothing to the glorie of GOD, or to the good of Gods Church. Now it is well, if our pouertie commeth not for want of diligence, and painefulnes, but then God may curse our vnsanctified affections, and his gifts that hee gaue vs may be giuen in his wrath, as *Saul* was to the Israelites, and the wicked may perish with all their knowledge and excellent graces, for want of Gods grace, as the Iewes dyed with the meate in their mouthes, for want of Gods blessing: and this may likewise suffice for the matter of spirituall pouertie Now further (to encrease the paine) besides pouertie there commeth necessity, to shew that the time will come, when the sluggard shall bee glad of that which before he despised & cast away, and shal not get it, like the rich glutton, who while hee liued amongst his delicates

scorned to drinke water, yea perhaps wine except it were the best, but being in hell, he called for water: yea but for a drop of water, and could not get it. Or as the prodigal child, who was at last glad of pease hulles amongst the swine, whē in his fulnes he scorned bread. And so is it in spirituall necessitie, the time wil come when many wil be glad to heare the meanest of those Sermons, and instructions, & bookes, which now they neglect, and lothe, and censure at their pleasure, & wil thinke themselues happie too, if they may haue but a droppe of that water to drinke, which now they power downe the streets and chanels, for God must needes bee reuenged of such horrible contempts.

Now for the manner of this iudgement, it is very fearefull, for it is saide in my text, first, that it shal come vpon him as one that trauaileth by the way, which meeteth with a theef on a sodaine, before he looked for his cōming. As it hath fallen out with many dealers and occupiers in the world, who for want of diligence, & carefull circumspection, haue gone on still, as if they were in a iourney, and suddainely haue been ouertaken with pouertie, and set vpon by necessitie before they haue beene aware, and where as they were taken before, to bee in very good case, it hath been found, that when euery man hath taken his share, they haue been left very poore and na-

ked. And so shall Gods graces waste in vs too one after another, if we suffer them to die in vs for want of renewing, and continuall repayring: And at the last when wee thinke to haue the most vse of them, our faith will bee gone, and turned into infidelitie, our repentance shall bee turned into impenitencie and hardnes of heart, our zeale wil be blasted, and our loue wee shall finde abated, and also rooted vp, as if all the hogges in the towne had been in our garden. And then we shall stand and doe nothing but weepe for them, as *Rachel* wept for her children, and shall not bee comforted because they are not, nor cannot be had, or else we shall hardly know them, or take them againe, nay they will hardly know vs, or take vs againe we shall be so altered, as if wee had runne away from our maisters, and lien long abroade in ditches or as though wee had been newlie taken out of our stincking graues.

And lastly, as this execution shall be sodainly serued vpon the Sluggard, so shall it bee mightily assisted with necessitie, which shall come against him as an armed man: so that no rescue or resistance can bee made. And if the Sluggard then make any, it will not serue his turne, for he shal be so ouermatched, that he shall not be able to recouer himselfe, till a new supplie of strength and grace come from God. And this point may serue notably to o-

uerthrow the folly of Papists, and secure gospellers, which thinke to commaund God, and to repent when they list, or beleeue, or heare, or worke when they list. No, no, well maiest thou striue, but it shall bee against an armed man, and thy selfe naked: yea thou must then yeeld and confesse thy folly in spite of thy teeth. The sluggards are of kinred to *Issachar*, who seeing ease to be good, and the land pleasant, became secure, and careless, and like a strong asse couching downe betweene diuers burthens: to shew that the Sluggards are like asses, which haue some strength indeed, but al their strength is in couching downe, but not in rising vp: when he goeth to sleepe, and betakes himself to idlenes, & slothfulnes, he shal finde himselfe strong inough: but when hee thinketh to rise vp to worke, and to make resistance against pouertie and necessitie, the Lords sergeants sent to arrest him; hee shall then finde himselfe weake enough, and too weake. For as the drunkard drinketh till hee hath drunke all the money out of his purse, and all the wit out of his head, and all goodnes out of his heart, that there is no difference betweene him and the beast, except it bee in this: that the beast can go and keepe his way which the drunkard cannot doe: so the Sluggard sleepeth in all securitie, and neglecteth al his busines, and puts off all care, for dooing of all his dueties, vntil he hath slept all thrift out Gen. 49.14.

of his shop, and all his friends out of his companie, and all Gods graces out of his heart, and all comfort out of his soule, & all strength out of his bodie, and all conscience out of his dealing, till his stocke be spent, and his occupying decaied, and his customers gone, and Gods spirit gone, and all bee gone: and till nothing be left but feare and shame, with pouertie, and penurie, and a bare head and feeble shoulders to beare off the blowes. And in a word, til there be no difference betweene him and the asse, except it be in this: that the asse can rise againe when hee is downe, which the Sluggard cannot doe: *For his pouertie is come like one that trauaileth by the way, and his neeessitie is set vpon him like an armed man.* And thus haue you heard the *sluggard rowsed.* If it hath rowsed any of vs, let vs thank God for it: if it hath not, let vs pray that it may, and when wee are gone, let vs take heed wee fall not a sleepe againe, least a woorse thing happen vnto vs.

FINIS.

Soli Deo gloria.